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JULY 1965



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by President David O. McKay

Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.

(Doctrine and Covenants 49:15-16.)

By direct revelation, in this passage is stated in a few words the true purpose of marriage. It is to bear children and rear a family.

I have but one thought in my heart for the young people of the Church, and that is that they be happy. I know of no other place than the home where true happiness can be found in this life. It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home.

*I could not find the little maid content,
So out I rushed, and sought her far and wide;
But not where pleasure each new fancy tried,
Heading the maze of rioting merriment,
Nor where, with restless eyes and bow half bent,
Love in the brake of sweetbriar smiled and sighed,
Nor yet where Fame towered, crowned and
glorified,
Found I her face, nor wheresoe'er I went.
So homeward back I crawled, like wounded bird,
When lo! Content sat spinning at my door;
And when I asked her where she was before—
"Here all the time," she said; "I never stirred;
Too eager in thy search, you passed me o'er,
And, though I called, you neither saw nor heard."*

—Alfred Austin.

Yes, truly, the "maid content" is in the ideal home. Thinking men generally have come to that conclusion. Scientists today say that civilization is to be measured at different stages largely by the development of the home.

In early youth, our environment is largely determined for us, but in courtship and marriage we can modify, yes, even control to a very great extent, our environment. Morally speaking, we can carve the very atmosphere in which we live. But the most important of these elements is personal effort—that which we make of ourselves.

History, and our own teachings, tell us that marriage in some form or other has been man's fundamental association since time began. We know from revelation that marriage is ordained of God and was instituted by divine edict. That was in the beginning, but man has prostituted it and practiced different forms of marriage and different methods of ob-

(For Course 11, lesson of August 15, "Temple Work"; for Course 13, lessons of August 29 and September 5, "Temples and Temple Work"; for Course 29, lesson of September 5, "Marriage and Family Relationships"; of general use in Family Home Evening lessons; and of general interest.)

THE IMPORTANCE OF COURTSHIP AND SIGNIFICANCE OF TEMPLE MARRIAGE

THE IMPORTANCE OF COURTSHIP AND SIGNIFICANCE OF TEMPLE MARRIAGE (Continued from previous page.)

taining mates. Among certain races, wives were obtained by theft; and among some tribes of nomadic peoples, wives were and still are obtained by purchase. Another form of securing a mate, most common among civilized peoples, is by common consent. When I was on my first mission in Scotland a couple who merely agreed to marry became husband and wife in a common-law marriage, which was recognized as a legal union. Later in history the marriage ceremony became sanctified by the various churches, and even later than that it was legalized by the law of the land.

Thus we have throughout various nations of the world in modified form various systems of marriage. I wish you to keep them in mind, and compare them with the scriptural text appearing at the beginning of this article that "*marriage is ordained of God.*" It is something not to be entered into lightly nor terminated at pleasure or at the first difficulty that might arise as we journey down the highway of matrimony. If the world could realize that—just that one thought—we should not have the broken homes and the resultant unhappiness and misery.

Marriage Happiness Controls Government

No couple should enter into matrimony without careful observation and serious, prayerful thought. Everyone desires to live happily in married life. It is the natural, the normal life. The stability of government and the perpetuation of the race depend upon happiness in marriage. The happiness of mankind is not complete without congenial marriage.

It is well for young people to keep their eyes open in courtship. That is one way in which we can "carve" our environment. Association is the element in which our hearts become warm. How important it is, then, that the companion of each be chosen wisely and prayerfully. The choosing of a companion determines our future happiness or unhappiness. It is a part of wisdom, therefore, to associate only with those from whose company you can select a life's partner with whom you will be congenial. If, in such companionship you recognize negative characteristics in him who attracts you, try to let your judgment rule your heart. Do not fool yourselves, girls, by thinking that after you are married a man will overcome evil habits or negative traits of character. Let him prove himself before marriage.

I know you are now asking: "What are the positive characteristics for which we should seek?"

True Lover's Characteristics

Among the dominant characteristics a true lover should possess are: first, *Honesty*; second, *Loyalty*; third, *Chastity*; and, fourth, *Reverence*.

Never marry a man who would deceive you or who would tell you a lie. I think it was Sir Walter Scott who said: "I will withdraw my hand from a man, were he my best friend, who would wrong a woman or tell a lie."

These virtues which I have named are qualities which will appeal to your mind, to your observation, to your judgment. The real guiding principle, however, is the divinest attribute of the soul—*Love*.

Before I consider this virtue further, let me give you a word-picture of different kinds of wives as written by James Allen. He says:

Some women in marrying demand all and give all.

*With good men they are happy;
With base men they are brokenhearted.*

Some demand everything and give little.

*With weak men they are tyrants;
With strong men they are divorced.*

Some demand little and give all.

*With congenial souls they are in heaven;
With uncongenial they are soon in their graves.*

Some give little and demand little.

*They are the heartless—they bring neither
The joy of life nor the peace of death.*

In choosing a companion, it is necessary to study the disposition, the inheritance, and training of the one with whom you are contemplating making life's journey. You see how necessary it is to look for the characteristics of honesty, loyalty, chastity, and reverence. But after having found them—"How then," you ask, "may you tell whether or not there is a consanguinity, that something which will make you at least congenial in each other's company?" Though love is not always a true guide, especially if that love be not reciprocated, or is bestowed upon a surly creature, or a brute, yet certainly there is no happiness without love. "Well," you may ask, "how may I know when I am in love?"

Am I in Love?

This is a very important question. A fellow student and I considered that query one night as we walked together. As young men of that age frequently do, we were talking about girls. Neither he nor I knew whether we were in love or not. In answer to my question, "How may we know when we

are in love?" that young man, who later became a member of the Council of the Twelve, said, "My mother once said that if you meet a girl in whose presence you feel a desire to achieve; who inspires you to do your best, and to make the most of yourself, such a young woman is worthy of your love, and is awakening love in your heart."

I submit that, young men, as a true guide. In the presence of the girl you truly love you do not feel to grovel; in her presence you do not attempt to take advantage of her; in her presence you feel that you would like to be everything that a true man should become, for she will inspire you to that ideal. And I ask you young women to cherish that same guide. What does he inspire in you—to feel as Portia did when she loved? She was wealthy; she was beautiful; but for Bassanio she wished she were a thousand times more beautiful, ten thousand times more rich—that is what true love does! When a young man accompanies you after a meeting, or after a dance, and he shows an inclination to use you as a convenience, or as a means of gratification, then you may know he is not prompted by love.

Let Judgment Rule

Under such circumstances, no matter how fascinated you may be, young woman, no matter how confident you may feel that you love him, let your judgment rule and you be master of your feelings. It may grieve you not to follow the inclination of your heart, but you had better be pained a little in your youth than to suffer pangs of torture later.

Courtship is a wonderful period. It should be a sacred one. That is the time in which you choose your mate. Young men, your success in life depends upon that choice! Choose prayerfully the one who inspires you to do your best, and always remember that no man injures the thing he loves. In the world there is the double standard of morality, but in The Church of Jesus Christ of Latter-day Saints there is but a single standard. It applies to the boys as well as to the girls. If you follow that standard, and, indeed, if you will listen to the promptings of your best self, your clearest judgment, the whisperings of your own true heart, you will learn this lesson: *That self-mastery during youth, and compliance with the single standard of morality is (1) the source of virile manhood; (2) the crown of beautiful womanhood; (3) the foundation of a happy home, and (4) the contributing factor to the strength and perpetuity of the race!*

Temple Marriage

And now a word about the eternity of the marriage covenant: Let us look at the principle of it. Name in your own minds the most divine attribute of the human soul. It is not sympathy. And girls, be careful not to be misled by sympathy. True, sympathy is next to love, but it is not love.

Love is the most divine attribute of the human soul; and if you accept the immortality of the soul, that is, if you believe that personality persists after death, then you must believe that love also persists after death. Is that not sound? And I ask you this: Whom shall we love when we recognize those personalities in the next world?

True, we are admonished to love everybody. Yes, we should love everybody now; but you and I know that we love most those whom we know best. I shall love my wife, my children, mother and father, brothers and sisters, and shall recognize them and know them beyond the veil because of the experiences we have shared in this life. And the union of loving hearts will be perpetuated after life. That is why we are married—sealed in the temple for time and all eternity. This is not just a mere dogma of the Church—it is a truth fundamental to the life and happiness of all humanity. It is the part of wisdom to choose the House of the Lord in which to plight your love and to consecrate your vows.

Significance of Marriage

Let me give you a glimpse of the significance of such a marriage. The bridegroom kneeling at the altar has in his heart the dearest possession that a husband can cherish—the assurance that she who places her hand in his, in confidence, in marriage, is as pure as a sunbeam—as spotless as the snow newly fallen from the heavens. He has the assurance that in her purity and sweetness she typifies divine motherhood. Now, young man, you tell me whether that assurance, that complete faith and confidence, is not worth everything else in the world.

Equally sublime is the assurance the young girl has that the man whom she loves, to whom she gives herself in marriage, comes to her with that same purity and strength of character which she brings to him. Such a union will indeed be a marriage ordained of God for the glory of His creation.

This is your heritage, youth of the Church, as you contemplate an eternal partnership.

KINDNESS IS NOT TAUGHT BUT CAUGHT

by George D. Durrant*

Father, just home from work, settled in his easy chair to read the evening paper. He pushed his five young children away, saying kindly, "Go and play. Daddy wants to read."

Shortly after the last child had become convinced that his father would not play and had left him alone to ponder the news of the day, there was a crash and then crying. Mother announced that Devin, their 4-year-old son, had once again been unkind to Marinda, his 3-year-old sister. "I don't know what to do," said Mother in despair. "He just won't leave her alone for five minutes."

Father hurried to the scene and snapped, "Devin, if you don't stop being mean, I'll spank you."



Art by Dale Kilbourn.

Father asked, "Have you been kind today?" And his son Devin shouted a gleeful, "Yes!" "Very good," said Father. "Let's play ball!"

Mother announced that dinner was ready. As Marinda, who had stopped crying, made her way toward her chair Devin blocked her way by rearing back until his chair touched the wall. She began to whine and tried to get by. Devin pushed her back, and she began to scream. Father, up like a shot, took Devin from the room. The threatened spanking administered, the family heard him say, "Now maybe you will be kind."

That night after the children were in bed, the discouraged parents sat alone. Father spoke. "What can we do to bring more kindness into our home? How can we get the children to be more considerate of each other?" After discussing the problem, they formulated a plan.

Next morning the planned program was launched. Father called the family together for prayer and said, "Now, Devin, it is your turn to pray. In your prayer, ask Heavenly Father to bless Marinda that she will have a happier day today than she had yesterday." Devin took the cue. His simple prayer expressed the kind thought they wanted to hear. Father, looking right into Devin's eyes, said, "You have made our family happy. We have never heard a kinder prayer. I'm sure that you will do all you can to make the prayer come true." Devin beamed with the praise.

As Father left for work, his heart was gladdened by these words from Devin, "Daddy, I'm going to be really kind today."

That night when their father returned, the children were out playing. Just as he sat down to read, one of the children shouted, "Daddy is home!" She led a mad dash of children into the house. Father had a friendly word for each child as they pushed and pulled for a place near to him.

"Come and play ball," begged Matthew, the oldest child. Though Father at first felt like saying, "No, I'm tired," he reconsidered and asked, "Devin, have you been kind today?"

Devin shouted a gleeful, "Yes!"

"Very good," said Father. "Let's play ball."

When they gathered for dinner, Devin again prepared to block Marinda's way. Seeing the situation, Father said, "Devin, I'll bet you have been real kind to Marinda today." Devin quickly slid his chair forward so that Marinda could pass. Father smiled and said, "That was a kind act, Devin."

(For Course 1, lesson of September 19, "We Are Learning To Be Kind to Each Other at Home"; for Course 5, lesson of August 22, "Our Duty As Parents"; for Family Home Evening lesson No. 20; and of general interest.)

*George D. Durrant is an Indian Seminary curriculum writer for the LDS Department of Education. In Church service he assists correlation secretaries in preparation of Family Home Evening lessons. He received both his B.S. and M.S. degrees from Brigham Young University. He and his wife, the former Marilyn Burnham, are parents of five children.

As the family ate, Mother said, "I know a game we can play. Who is interested?" All hands went up, "All right," Mother added, "I'll tell you something that one of us did today, and you all try to guess who it was. One family member did something kind, he did not read the newspaper but instead he played with the children."

"Daddy!" the children shouted.

"That's right," said Mother, "Daddy is very kind. Another one of us did a kind deed by reading a book to the other children."

"Matthew!" shouted Kathryn. Matthew, the 8-year-old, smiled happily.

"It is surely good to have a son who can read and who is kind enough to read to his little brothers and sisters," said Mother. "Another member of our family who is such a kind person held little Dwight's hand when he was outside so that he wouldn't get in the road?"

"Kathryn!" answered Matthew. At the same time that Kathryn proudly said, "Me."

"Kathryn surely helps me," Mother added.

"I like to help," Kathryn replied.

"Another member of our family said a beautiful prayer and then did things like moving his chair to help his sister be happy."

"I did!" said Devin, "I did!"

Then Mother added, "You helped Heavenly Father help Marinda have a happy day, didn't you, Devin?"

"Yes," said Devin with wide eyes. "I'm going to do it tomorrow, too!"

"I feel good," said Father, "to have such a kind family. I feel so good that I'm going to be especially kind to the kindest one of all. Who do you think that is?"

"Mama!" shouted Matthew.

"Right!" agreed Father. "And I'm going to help her by doing the dishes."

As Father washed the dishes, he tried to determine in his mind what had made this day so different from the one before. He arrived at these conclusions:

1. Yesterday he had expected family kindness to come automatically, but it did not. Today he had learned that kindness does not just happen; it is caused.
2. Yesterday he had set an example of unkindness by denying the children the joy of playing with the father for whom they had waited all day. Today he had not just spoken of kindness, he had been an example of it.
3. Yesterday kindness had just been a word. Today it had become, through proper direction, any one of a thousand and one small deeds that make people happy.
4. Yesterday he had tried to cause kindness by force. In so doing he had taught not what kindness is but rather what it is not. Today, by honest praise and proper direction he had nurtured the kindness that comes from the heart.
5. Yesterday his children knew where they had fallen down. Today they knew how high they were standing up.
6. Finally, he concluded that kindness does not come easy to a child; and, that if kindness was to characterize his family's future, he and Mother would need to follow today's plan for many days to come.

Library File Reference: Kindness.

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*The Home Sunday School
experiences of a Mormon pioneer
family in 1965, as told to
Burl Shephard*

THE LIGHTHOUSE

"As we said goodbye to our friends and journeyed up the coast, we were all impressed that we were saying goodbye to everything and starting life anew on some forsaken island like pioneers of old. With this feeling came a 'oneness' that our family had never enjoyed before. We knew it had to be; and as parents we vowed to make this new life a good one, and to keep our children tuned to the Lord."

These are the words of Sister Velma Bigelow, wife of Lyle Bigelow, in expressing the feelings of this lone Latter-day Saint family that ventured forth seven years ago, out of necessity, to establish a new home on a small Pacific island off the coast of British Columbia, Canada. They faced the chal-

lenge of being alone, isolated from all other Latter-day Saints; and they met that challenge by organizing their own successful Sunday School—attendance is always 100 percent. In doing this, they allied themselves with a great army of Latter-day Saint Sunday Schools around the world and thus discovered that "no man is an island," but that he is, in reality, a very vital part of the mainland of living.

Brother Bigelow, keeper of the lighthouse on Pointer Island, took his family to this area when failing health made it impossible for him to earn a living at the difficult manual labor other jobs required. The Bigelows now have a family of five children: Lorayne, 12; Sharon and Karen, 11; Davis 5; and Amy, 2 in July.

Sister Bigelow aptly describes the rigors of their island environment:

For Course 7, lesson of September 19, "What It Means To Be a Pioneer"; Course 7, lessons of August 15 and 22, "Joseph's Rise and Fall of Fortune" and "Joseph, Faithfulness Gains Higher Responsibilities"; to support Family Home Evening lessons Nos. 25, 26, 28; and of general interest.)

"Master, the Tempest Is Raging," a favorite hymn, has real meaning for this family during a northeast storm.

Fair weather! Showing lighthouse tower, lovely, new home erected by the government, and helicopter pad.

Keeper of the lightstation, and also chief cook, laundryman, and baby sitter on school days is Lyle Bigelow.



Our Island Was a Cake of Ice

"Our tiny island is located halfway between Vancouver and Prince Rupert in the inland passage, which is a chain of islands, large and small, running north and south along the sparsely inhabited, thickly forested British Columbia coast. We are not exposed directly to the stormy wrath of the Pacific, but we do get foul weather and raging seas from that direction many times during the year. Our coldest and cruelest winter weather comes as a result of strong winds coming off the snow-capped coastal mountains. Last winter was particularly bad. The whole island was a cake of ice, with salt spray frozen into icicles everywhere. Many times the wind blew the salt spray up onto our windows, or carried the blowing spray from one side of the island to the other."

The Bigelows' first lightstation home seven years ago was Green Island. Of their arrival there, they say: "This was a pleasant surprise to us. We had not really believed a lightstation could be that nice. With a prayer of thankfulness, we began our happy future." They could not have known then the happiness and blessing that would be theirs. Later they were transferred to Langara Lightstation and then to Pointer Island.

"We do not go to the mainland for supplies," Sister Bigelow informs us. "The nearest village, which boasts two stores, a hospital, and a post office is located on one of the islands 12 miles away in sheltered waters. In this little Indian village of Bella Bella, Davis and Amy were born. Lyle is now in good health and is able to assume many tasks which were impossible a few years ago. I know that it has been because of his increase in faith and his growing enthusiasm in the Lord's work that he has improved in health."

Assured by doctors that they would have no chil-

Velma Bigelow—busy wife, mother, and home teacher for her school-age children, enjoys sunny island home.

"... This do in remembrance of me." Sacrament is a regular part of Sunday School. Tiny china cups are used.

Brother Bigelow teaches his little son, Davis, in Sunday School, from "Growing in the Gospel—Part II."



dren of their own, Lyle and Velma had adopted three. These three older children have brought them great joy and are sealed to them in the temple. In their new environment, however, the Bigelows have become parents of two more youngsters—these are two added blessings.

Sunday School with the Right Spirit

Sunday School has been held from the beginning, even though their meetings were spasmodic at first—sometimes on the front steps of the lighthouse on fine mornings—"but the proper spirit was there." Finally, at Pointer Island, they established a regular, well-organized Sunday School; and with the visit of two missionaries, they were set apart as the Pointer Island Sunday School.

For many years Brother Bigelow, an elder, was the sole priesthood bearer; and he took charge of the sacrament. Early last winter, however, Sister Bigelow's brother, David Vance, arrived to take the position of assistant lightkeeper. Says Sister Bigelow: "With his arrival our Church activities took a tremendous leap forward. We now begin Sabbath Day with priesthood meeting, followed by Sunday School; and in the afternoon we have an adult study class. We also continue to hold testimony meeting on the first Sunday of each month, as we have done for years. It is a great thrill to us to see our daughters and our 5-year-old son bearing their testimonies. Our little son also says the sacrament gem and gives 2½-minute talks along with the rest of us."

"In our Sunday School we now have three classes. David was appointed to teach the girls, Lyle teaches Davis in his little class, and I tend the baby and read the Book of Mormon. The girls are now studying *Old Testament Stories* and Davis is taking *Growing in the Gospel—Part II*. This year we

(Continued on following page.)

THE LIGHTHOUSE (Continued from previous page.)

were able to purchase the teaching aids for this course.

"A few years ago a fisherman friend of ours sent the girls some little Chinese dishes. The little cups seemed perfect for the sacrament, so we have used them for this purpose ever since. We use a metal tray for the bread. The cover for our sacrament table is a small white cloth, bound with loving care on the zigzag sewing machine.

"With the arrival of my brother we also inaugurated the 'Pointer Island Church Budget,' to which each adult member contributes equally. With this fund we have been able to subscribe to *The Instructor*, *The Improvement Era*, *The Relief Society Magazine*, *The Children's Friend*, and the *Church News*, as well as pay for our new Sunday School and Primary supplies. (Primary is held regularly every Thursday afternoon and Family Home Evening each Friday.) In the near future we expect that David will be purchasing the records of the Book of Mor-

mon, and then Pointer Island Sunday School will make a copy of them on the tape recorder."

The "Family Joke" Finds Fulfillment

The well-kept minute book of Pointer Island Sunday School reveals the orderly method in which they have conducted their services; and one reads between the lines to realize that they have found comfort and encouragement in many favorite Mormon hymns such as, "Guide Us, O Thou Great Jehovah" and "Let Us All Press On." It is also understandable that because of the terrifying winter storms which sweep their tiny island home, a hymn which has become a favorite is "Master, the Tempest Is Raging." The acquisition of a chord organ has been a great blessing to them, but Sister Bigelow relates humorously that for years her effort to get donations for the "Organ Fund" was the family joke.

"No one hesitated to tell me I was crazy," she says; "but I persisted and hoped."

Then one winter day a salesman came to the island. When he heard that the family was interested in an organ, the clever fellow returned the next week during a winter storm with a chord organ. He set it up in their living room and began to play it. The children were fascinated. Their parents looked on askance. When they hesitated about purchasing it, the salesman was quick to remind them, "You can't disappoint the children now that they have heard it." He was convincing. They bought the organ.

"Many years ago when I was a Sunday School chorister, I never dreamed of the things I could do," Sister Bigelow recalls. "But as I became more adept at playing the chord organ and could convert the hymns to the pushbutton bass, we became more and more thankful that we had purchased it."

The mother in this young family is really a busy

Our Amazing Schoolroom

Our schoolroom is very different from most schoolrooms. My chair has a wooden block nailed onto the inside of its back because my chair is too big for me. The desk is made from an old door. Dad made some legs for it and put a bookshelf at the back of the desk. We put our schoolbooks, lesson papers, and mastery work on these shelves.

There are other shelves which hold many encyclopedias, storybooks, and books to help us learn about the world and the things other people do. We also have a Cyclo Teaching machine which teaches us hundreds of things and then asks us questions to see what we have learned.

We have plenty of light in our schoolroom. There is a ceiling fixture, two extra lamps, and a large window. We have a pencil sharpener and a world globe. I have a timer to help me stay on schedule with my lessons. I like my schoolroom, but I would like to go to an ordinary school for a few days to see what it is like.

—Sharon Bigelow.

Our Amazing Schoolroom! L. to r., Davis, Karen, and Sharon at work. Lessons go to Victoria for marking.

Well-stocked bookshelves help to make school by correspondence easier. Lorayne studies; baby Amy plays.

Unusual family enjoys "Snow Frolic Daddy Date." Much work of hanging snowflakes and stars adds interest.



bee. She is wife, mother, and schoolteacher; and we cannot but believe that she is a most adequate one, a real blessing to her family. She describes the daily activities of this one-family community:

"I begin my school-teaching day at 9 a.m. and teach the girls until 2:30 p.m. They attend school by correspondence, and I am called their home instructor. The lessons are sent to Victoria, B.C., for marking. Each girl has taken an Award of Merit for outstanding school work. Our little son, Davis, has his kindergarten class from 2:30 until 4 p.m. each day, so you can see that my day is really full."

What Does the Lightkeeper Do?

"The main duties of a lightkeeper are to maintain the diesel lighting plants and the two diesel fog engines, as well as to watch the weather and turn on the foghorn whenever necessary. There is also much painting and maintenance work to be done on the station, and during the past few years there has been an increase in the amount of book work.

"To add to these responsibilities, Lyle is required to do the washing (we have an automatic washer and dryer), most of the cooking, and to tend the younger children while I teach school. As our mail and supplies come up from Vancouver once a week, he goes to Bella Bella for these things as often as weather permits. This is a 24-mile round trip and is very tiring, as the boat only travels 6 knots (about 7 miles per hour). When he arrives home, we must accomplish the backbreaking task of unloading the supplies on the rocks, winding the heavy boat up on the hoist by hand, packing the supplies up the rocks and into the house, and putting them away. It takes a full day to recover from that trip! But how exciting 'Boat Day' is, with so many things to read and enjoy!"

Is the Family Happy?

"The girls are so busy with their school work and helping around the house that they don't have much time for social activities, but we try to make time each day for fun and activity. As well as the myriad of living things to be found on the beach to interest them, they have chickens, geese, rabbits, hamsters, two budgie birds, a cat, and two dogs to keep them busy. One of the dogs is a huge Newfoundland named 'Dinah.' Newfoundland dogs are noted for their lifesaving abilities.

"We also have a large amount of personal 8 mm. movie film which we enjoy viewing now and again. And, as you can imagine, the children's friends are found in books; they all do a lot of reading. They

also find enjoyment in such hobbies as woodburning, painting by numbers, and in using a large variety of toys.

"A highlight in our lives came when we purchased a four-speed tape recorder and were able to record the program, 'Prelude to the Sabbath,' direct from Salt Lake City during the whole of each Saturday night. The tape recorder records all night while we sleep, and the next day, when we are unable to get radio reception, we can hear Church broadcasts to enrich our Sabbath Day.

"For exercise the children roller skate up and down our limited sidewalk and then right into the basement! The basement is at ground level because the house sits on bedrock with very little soil over it. For Christmas their Uncle David made some sleds, and now they have lots of fun finding miniature hills to slide down. One of the girls even used the outside steps for a hill!"

A Bedrock Foundation in the Gospel

These children are having a unique adventure in growing up that they will never forget. But how wonderful that they have parents who realize the importance of giving them bedrock foundation in the Gospel! They might aptly teach the scripture:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon rock." (*Matthew 7:24, 25.*)

The happy conclusion is the spiritual growth and closeness of family association accomplished through husband, wife, and children working together to magnify the priesthood in the home. With that spirit, one lone family or a community of families can succeed. Without that cooperative spirit, the priesthood bearer is hampered in his responsibility to promote the spiritual welfare of his family.

"I've had many occasions over these years to be thankful for a husband who holds the Melchizedek Priesthood," states Sister Bigelow. "Without him, our children would not be receiving the knowledge of the Gospel they now receive. Each time we have tackled a new problem, it has loomed large and foreboding before us; but each responsibility becomes easier to conquer than the one before. And we aren't finished yet!"

No, indeed, they are not finished. And their good works and their example might make of them "a lighthouse" to other LDS families who need guidance through the rough and stormy waters of isolated living.

“Peace, Peace”

BUT THERE WAS NO PEACE

by Frances P. Barlow*

When Christ was born in Bethlehem the angels of heaven sang, “Glory to God in the Highest, and on earth peace, good will toward men.” (*Luke 2:14*.) God has always wanted peace among His children. He sent His Only Begotten Son to earth to teach us how to live.

Peace can only be achieved through people. How desperately nations have striven to maintain peace! How desperately we desire to have peace today! Worldwide peace and peace in our little worlds of home, family, office, industry, community, depend upon each one of us putting into action the art of peace.

How can we develop the art of peace? God tells us we are to be peacemakers. We are all His children, and He has promised us many blessings if we will be peacemakers. (See *Matthew 5:9*.) How can we be peacemakers? By keeping the commandments of God and striving every day to do the little things that make life happier and brighter and more worthwhile for our fellowmen.

We have to be at peace with ourselves before we can help others gain peace. Peace is God on both sides of the table in a conference. It is a warmth, an enthusiasm, a magnetism that reaches out and draws people together in understanding and love. It is the responsibility of every parent and teacher to be a peacemaker and through example and proper guidance to teach children the Gospel of love and understanding given by Jesus.

A Peacemaker—Age Three

Children can learn to be sensitive to the needs of others at a very early age. For example: Three little boys, ages 3 and 4, were playing in a neighborhood sandpile. Tommy, the eldest, accidentally hit Richard with a shovel. Richard started to cry. Tommy pointed his finger at him and in a teasing voice

(For Course 3, lesson of September 12, “When We Repent”; for Course 5, lesson of September 26, “Peace Is a Personal Problem”; for Course 9, lesson of September 19, “A Leader Perseveres in Doing Right”; to support Family Home Evening lessons Nos. 20, 21; and of general interest.)

shouted, “Cry baby, cry baby,” and then pushed him over.

Brian, the third little friend in the group, looked at both boys very thoughtfully and then turned to Tommy and said, “Tommy, when someone cries you should be nice to him. My mother says that when my little sister cries, I should love her all the more, because when anyone cries he needs more loving. You should love Richard and not hurt him.”

Tommy handed the shovel to Richard, and the three little boys went on with their play. Brian was a peacemaker at the tender age of 3.

The Enthusiastic Ages of Seven and Eight

Children at the ages of 7 and 8 are at the dividing line between early childhood and the more mature middle years. They are “halfway up the stairs.” They do not like to be treated as little children and greatly resent being talked down to by elders or older siblings. These are eager years, with more enthusiasm than wisdom. Parents and teachers who are working with this age group need to be aware of the sensitivity of these children, their desire for guidance, together with their inability to accept too much criticism. Tears are near the surface if correction is too harsh, and resentment wells up at being “bossed.”

Can children at this age be peacemakers? Certainly they can. They can be peacemakers in their homes, with their friends, at school, and wherever they have dealings with other people. They can be peacemakers by being unselfish, forgiving, helpful, kind, loving, and good. The following incidents show how children can be peacemakers in their daily activities.

One Saturday morning Carlton, age 8, had been

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asked to clean his room and help his big brother, Fred, clean the garage. Mother and Dad then went shopping. Carlton went into his room to start picking up his clothes. As he picked up his overalls, a dozen bottle caps fell out of his pocket onto the floor. "Oh, boy!" He remembered now that he wanted to decorate his skull cap with them. It took quite awhile to dig the inside of the lids out so he could clamp them on his cap.

Fred came to the door and yelled, "Come on, Carlton, sweep the garage while I put the nails away." Carlton went right on decorating his cap. Fred went into his bedroom and grabbed the cap away from his younger brother and in no uncertain terms pushed him out of his bedroom and into the garage. Desperately Carlton tried to take his cap back from his older brother, but he was unable. A fight was soon in progress. Carlton was not going to be "pushed around" by his brother, and he told him so. Fred was not going to stand for any "smart talk" from his younger brother.

After several rounds of flying fists, Carlton ran in tears to his room and banged the door behind him. When Mother and Dad came home, two very unhappy boys were sitting in their rooms. The garage was still dirty, but Mother saw a greater need than the garage. She opened a carton of ice cream and gave each boy a double-decker cone. No one said a word. Finally, Fred came out of his bedroom and went into the garage and started picking up the nails. Slowly Carlton took the broom and swept the garage floor. In no time the garage was clean as a pin. Mother was standing in the doorway as they finished. "Thank you, boys," she said. "I'm proud of you."

Fred looked at Carlton and helped him hang up the broom on the wall, and as the boys went bouncing up the stairs Fred said, "How do mothers always know how to make you feel so good inside? Come on, I'll show you how to clamp on your caps so they won't come off."

Big Sister Is a Peacemaker

Nancy came running up to the front door of her home. She was so excited! Mary Scott, the most popular girl in the third grade, had invited her to come over to her house to play dolls. Mary had so many Barbi dolls to dress. It was always such fun to go to Mary's house. Mother surely would not say "No" this afternoon. She had done her practicing before going to school so there was no reason for staying home. As Nancy opened the door, she heard her two little brothers quarreling and her baby sister crying in her crib. Mother was on the telephone talking to Grandma. She caught enough of the conversation to know that Grandmother was very ill and needed Mother's help. Nancy went into

the room where her two brothers were quarreling and gave each one of them a new pencil so that they could play school. The baby had dropped her bottle, but she smiled and stopped crying when Nancy gave it back to her. Mother came running into the room to see what had happened. "Oh, Nancy," she cried, "what would I do without you? You are so good and thoughtful."

Nancy saw the tired look on her mother's face, she heard the contented gurgle of baby sister, and saw her two little brothers playing peacefully together. A warm feeling came over her, and she thought to herself, "Those Barbi dolls can wait."

The Forgiving Older Brother

Peter went into his bedroom to get his precious airplane. He had spent days putting it together. His best friend, Noal, wanted him to bring it over to his house. Noal had also made an airplane, so they wanted to compare results. Peter climbed up on a chair to reach his prize. Horrors! It was gone! He frantically jumped off the chair and ran to his mother with the tragic news. His mother knew nothing about the plane but assured him she would help him find it. They searched everywhere—under the bed, in his closet, and in his dresser drawers. Peter was sure he had left it on the shelf. Just then Greg, his younger brother, came home from school. Peter immediately accused him of taking the airplane. Greg denied taking it but quickly ran into his room and locked the door. Peter was furious. He was sure now that Greg had taken his plane. He pounded on Greg's door and yelled for him to open up. Greg did not say a word. The telephone rang, and Peter was called to the phone. It was Noal asking him to hurry over. When Peter went back to his room, he heard someone crying. He peeked into Greg's room and saw his little brother trying to shake the pennies out of his bank. Through his sobs he told Peter he had accidentally dropped the airplane when he was just looking at it. He did not mean to break it.

"Why did you tell me you didn't take my plane?" scolded Peter.

"Oh," cried Greg, "I knew you would be so angry, and I was afraid you would hit me. I'm so sorry I broke it. I just wanted to show Noal's brother that your plane was better than Noal's." Greg held out two little fists full of pennies for his big brother to take. "Here is enough money to buy another plane."

Peter looked at the sad face of his little brother and forgave him. It was not easy, but after all, it might be fun to see if he could make another one, better than Noal's this time.

I Sought Salvation

by Richard E. Scholle

I want to assure you that the Lord does have a hand in many military movements. As a former serviceman and as a student of history and current events, I have seen and read of events which give every indication that the Lord was leading. Two events are most outstanding in my mind. These movements are vivid because I was involved.

As a clerk typist in the United States Air Force, I was assigned to a squadron which had its home base at Chanute Air Force Base, Illinois. This squadron maintained small, teaching detachments all over the world, where men were instructed about various parts of fighter planes. One day group headquarters wondered whether clerk typists could "earn their keep" with these mobilized units. So several men were sent out on trial.

Another airman and I, upon being chosen, submitted requests. He petitioned for Hill Air Force Base. I was soon to be discharged, and I had never been on either coast; so I expressed a desire for either a California or Virginia base. When orders came out, he read "Nellis AFB, Las Vegas, Nevada." Mine said, "Hill AFB, Ogden, Utah." I wanted to go some place where I had never been. I had once spent a weekend in Ogden. But once military orders are cut, as any serviceman will tell you, they are final.

He went to the "Silver State." I went to the "Beehive State."

At the first of every month two planes were dispatched from our group on "round robins." One went east; the other went west. They gathered and delivered equipment, supplies, and personnel. I was to become a passenger on the plane which made its rounds in July. But July's plane never came. I never could learn why it had been cancelled.

You may ask, "How does the Lord figure in these two events? Why was I moved to the 'Mormon State,' and why was my departure delayed?" To answer let me go back and briefly tell you the story of my conversion to Mormonism.

It was a clear, warm day that Easter Sunday in Salt Lake City. I desired to find the nearest Protestant Episcopal Church. Upon looking in a phone book, I learned that there was one not too far from Main Street and my hotel. Soon I was there.

After a solemn church service, I began viewing

the sights of this strange but interesting city and taking pictures of its beautiful and historic points of interest. I noticed that even though it was hot in Salt Lake City that day, the heat did not bother me as it had done in midwestern cities where I had spent most of my previous life until joining the service. I liked my first impression of Utah weather. The clouds that warm, clear Sunday lazily drifted across the blue sky; and the mountains to the east never could have looked more beautiful. Their color shone in the sun with a beauty I had never before seen in mountains. This was truly a colorful Easter Sunday.

While walking down one busy street, I happened to see a high, drab, stone wall in the middle of the downtown section. Immediately I knew that this was the famous Temple Square built by the Mormons and which I had been told to visit. The first time I had heard of the Mormons or The Church of Jesus Christ of Latter-day Saints was just a few days previous while I was in Denver visiting one of my friends, a man with whom I had worked while I was stationed in the "Mile High City."

After entering the gate I saw a crowd of people moving towards the Tabernacle. Since I had been advised to visit this building of architectural and engineering amazement, I followed the crowd inside. Once inside and seated, I discovered that the "world famous" Tabernacle Choir was scheduled to present an Easter Cantata.

During the three years I had been stationed in Denver, I had heard this melodious choir on several occasions. Whenever performances were heard, I attempted to believe that it was an Episcopalian choir, but this was hard to accomplish since Episcopalian choirs usually do not sound as large nor use the style that was being used by this one.

The cantata lasted over two hours, then I left Temple Square and continued my sightseeing tour of the city. That night in my hotel room I read an LDS tract which I had secured. This printing briefly explained the beliefs of The Church of Jesus Christ of Latter-day Saints and gave a short history of the buildings on Temple Square.

Early next morning I left Salt Lake City. During the following three months I saw many members of the Church who worked and lived in and around Ogden, but the actions of these people did not impress me.

Every Wednesday night dances were held on the base for enlisted men. Young girls from town would

(For Course 9, lesson of September 5, "A Leader Seeks the Kingdom of God"; for Course 13, lessons of October 17 and 24, "Testimony"; to support Family Home Evening lesson No. 35; and of general interest.)

visit and help in the entertainment. It was at one of these weekly dances that I met a clean-cut girl who impressed me very much. During an intermission at one of the dances, I offered her first a cup of coffee and then a coke, but she refused both. At that time it did not occur to me that Wanda Wade might be a Mormon.

Several weeks later when I had secured a three-day pass, I made a date with her. When I arrived to pick her up, she was not ready. While waiting for her, I began conversing with her mother. In the course of the conversation, she mentioned that Wanda had a brother on a mission in Washington. I asked, "Washington State or Washington, D.C.?" but I was trying to locate some place in Africa by the name of Washington.

When she said, "Washington State," I was confused; for I had never heard of people going on missions in the United States. As far as I knew everybody in this nation either had his own religion or he was not interested in religion.

"Why should missionaries visit people who had already heard of Jesus Christ?" I wondered. With the answer of Washington State, the conversation abruptly ceased.

After returning from our outing I asked Wanda about her brother being on a mission in the United States. "Are you really interested?" she asked.

"Sure," I answered.

"You are definitely interested?" she repeated.

Three times she asked me if I was interested, and three times I told her I was. I could not figure why the sudden interest in knowing if I was really interested. While we were waiting for a freight train to get off a switch, she asked me a few questions about the identity of God and started explaining the Gospel, in order to explain her brother's mission in Washington. When I took her home that evening, she took out a Book of Mormon and had me read Joseph Smith's own story which is found in the Pearl of Great Price. I believed this story when I had finished reading it, but that did not mean I was ready for baptism. It seemed logical to me that God, the Father, and His Son, Jesus Christ, could and should visit men in our day and age. Joseph's entire story seemed very logical to me.

Before leaving her home she gave me a guide to assist my studying Mormonism. When she told me she would give me this aid, I agreed to accept it only to be polite. Before presenting it she said, "If you are not going to use these lessons, I hope you won't accept them. You will not hurt my feelings. I do not want to give my last copy away if it is not going to be used." I assured her it would be.

On the way back to the base I did something

similar to what Joseph had done when he was a lad of 14. I prayed to God that I might know if this Gospel were really true. I then reasoned to myself that it would do no harm to study the Gospel of this church.

During the next two weeks I studied with the guide, the borrowed Book of Mormon, and Bible. During my "off-duty" time I would ride 16 miles into Ogden, rent a bicycle, and ride 14 miles to Wanda's home. Together we went over the lessons.

Thirteen days after I started studying the Gospel, I left Ogden with government orders to return to Chanute AFB so that I could process for discharge. While clearing the base and preparing for separation from the service, I spent a little time studying. At that time I knew the day would come when I would enter the waters of baptism, but I did not know how soon it would be.

It was during my last few days at Chanute that I met a Mormon fellow who had graduated from Brigham Young University. He tried to persuade me to attend that church school, but I had already made up my mind to attend Kent State University.

I went home and made preparations for reentering college, but because of unfavorable circumstances, which turned out to be blessings, I decided to leave Ohio and return to Utah.

While living in Ogden and waiting for school to begin, I accepted the Gospel and was baptized and confirmed a member of the greatest organization on earth. I was baptized by another of Wanda's brothers, and confirmed a member of The Church of Jesus Christ of Latter-day Saints by her father. I was baptized on 10 September, 1952, 56 days after I started studying.

Three years later I graduated from BYU, but one month before that happy event, I experienced another. I entered the Salt Lake Temple and was sealed for time and all eternity, not to Wanda but to a convert from Canada.

A few weeks ago I was ordained to the office of a seventy, set apart as a president in the 33rd Quorum of Seventy, and made a counselor in Midvale Stake Mission presidency. As all these honors and responsibilities were given to me, I thought, "This is more glorious, more lasting, and more God-like than either I or any other man can obtain as a minister in any other church. I am truly thankful that the Lord leads, guides, and directs His people."

I am a missionary, but we do not have to be called and set apart as missionaries to enjoy the blessings of the Gospel. We can do as a girl and her family from Ogden did. We can be "every member a missionary."

I Will Forgive

by Z. Reed Millar*

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

—*Doctrine and Covenants 64:9, 10.*

In the above scripture is stated a truth, not too often stressed, which applies to individual forgiveness and self-discipline. Within those verses lies the key to the beginning of personal repentance and self-analysis. When children learn early in life to recognize and apply this truth, they have taken the first step necessary for the development of all their potential abilities.

Forgiveness of others, for wrongs imaginary or real, does more for the forgiver than for the forgiven. Such forgiveness first requires us to face ourselves for what we really are. We can then see the mote in our own eye. "Facing myself for what I am, can I forgive myself?"

Without personal self-forgiveness, we continue to be blind to the self-discipline necessary to see the mote in our own eye, that we may truly forgive another. Therefore, self-forgiveness, not self-justification nor excuse, must precede repentance.

Henry Home, the Scottish judge, said, "No man ever did a designed injury to another, but at the same time he did a greater injury to himself." When we understand this truth, we understand the nature and value of forgiveness of others as a factor in our own self-improvement.

Self-mastery is the goal of life. Forgiveness of others is the first step to repentance. Repentance through Jesus Christ is the first step to self-mastery.

Jesus said, in the Lord's Prayer: "And forgive us our debts, as we forgive our debtors." (Matthew 6:12.) The parable of the "Unforgiving Servant" involves a man who was forgiven the debt he owed his Lord, but then straightway he himself refused to

(For Course 3, lesson of September 19, "Forgiveness"; for Course 5, lesson of August 8, "A Merciful Person Is Willing To Forgive"; for Course 9, lesson of August 22, "A Leader Repents"; for Course 13, lesson of August 22, "A Practical Religion"; for Course 15, lesson of September 12, "Moron versus Ammon"; for Course 17, lesson of August 1, "Remission of Sins"; to support Family Home Evening lessons Nos. 29 and 30; and of general interest.)

forgive the debts of those who owed him. His momentary gain was his total loss. (See Matthew 18: 23-35.) "Refusal to forgive another," someone has said "is the usurpation of the powers of Deity."

How often do we say, "I'll never speak to her again."

"I will not go back to that class again, my feelings were hurt."

"Nobody spoke to me in Church tonight. I'll never go back to that cold ward again."

"I was released without excuse, and I'll not go back to Church again."

"I get nothing out of sacrament meeting, so there is no use going."

"My only responsibility is to teach the class. I have no duty to get children to class."

"The Church doesn't need my tithing, so I won't pay it."

Each of the above statements is filled with its own deterring force. To shut out friendship is bad enough, but to thus limit ourselves is tragedy. The Lord has tried to guide us away from these conditions. Involved in these expressions are the poisons of envy, greed, avarice, covetousness, jealousy, pride, selfishness, and many others. All are negative and more harmful to the one who so expresses himself.

So long as we blame others for our condition, we lack the basic power of self-improvement. This is so because we have not remembered that we are forgiven only as we are able to forgive.

To forgive, we must be able to say to one against

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whom we have had feelings, "I guess maybe I was wrong. Will you forgive me?" "I meant no harm." "I am so sorry if I hurt your feelings, or misjudged you. I didn't know." "It matters not where I serve, bishop. What matters most is how well I serve." These are magic words.

President J. Reuben Clark, Jr., said: "There is no limit to the amount of good one can do, if he doesn't care who gets the credit for it."

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (*Matthew* 6:15.)

Thus no member of the Church of Jesus Christ can be a true follower of Christ unless he has removed from his heart and mind every feeling of ill-will, bitterness, hatred, envy, and jealousy toward others.

President McKay has said, "It is the duty of every person to fellowship himself." This means that we have no right to ask others to do more for us than we would do for ourselves. That which we would have others do for us, we must be willing to do for others.

The Gospel of Jesus Christ is a Gospel for individual salvation, and it teaches that we "will be punished for our own sins." Our own sins will receive

no forgiveness through Christ until we have forgiven all others.

. . . First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (*Matthew* 7:5.)

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden . . .

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (*Galatians* 6:4, 5, 7.)

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (*Ephesians* 4:32.)

Alexander Pope said, "To err is human; to forgive, divine."

Let us take the first step toward our own forgiveness, by actually going to our brother against whom we have feelings and forgiving him. Then only can we have claim on forgiveness for ourselves.

We cannot add to the Kingdom without increasing ourselves. So we cannot obey the commandment to forgive without adding to the Kingdom and improving ourselves.

Library File Reference: Forgiveness.

"Just a Sunday School Teacher!"*

A successful business executive who, in addition to serving his community in various responsible positions, had also been a Sunday School superintendent, a bishop, and a stake president, came to see me the other day. He had recently moved to another stake. I asked him what he was doing for the Church since his move. He answered, "Oh, I'm just a Sunday School teacher now."

Just a Sunday School teacher! How often have we heard that expression? As if a call to another position, *any other position, superseded in importance* this call to be a Sunday School teacher — the most important, far-reaching, and desirable appointment in the Church!

Jesus, the greatest teacher of all time, almost as the first act of His ministry and many other times during His life, and almost as the last thing He did before ascending into heaven, *called men to teach.*

. . . If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and

nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (*Matthew* 18:12-14.)

So when they had dined, Jesus saith to Simon Peter, *Simon, son of Jonas, louest thou me more than these?* He saith unto him, *Yea, Lord; thou knowest that I love thee.* He saith unto him, *Feed my lambs.* . . . He saith unto him the third time, *Simon, son of Jonas, louest thou me?* . . . Jesus saith unto him, *Feed my sheep.* (*John* 21:15-17.)

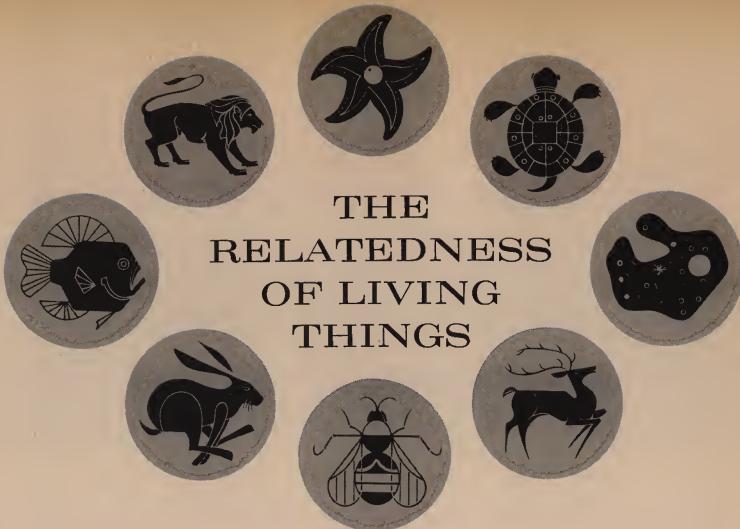
And . . . inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, where eight years old, the seal be upon the heads of the parents. (*Doctrine and Covenants* 68:25.)

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God. . . . (*Doctrine and Covenants* 88:77, 78.)

Just a Sunday School teacher! Can there be any doubt from the scriptures quoted that Jesus Christ considers as preeminent the call to teach? Truly, when we answer the Saviour's call to teach in the Sunday School or elsewhere, we have accepted the most sacred and responsible call there is.

—General Superintendent George R. Hill.

*Adapted from July, 1960 issue of *The Instructor*, page 230.



THE RELATEDNESS OF LIVING THINGS

by Bertrand F. Harrison*

In publishing the articles in this series, "I Believe," we sincerely agree with 2 Nephi 9:29: "But to be learned is good if they (men) hearken unto the counsels of God."

This article by Brother Harrison has been read and approved for publication by the editor and associate editors of *The Instructor*. Like other articles in this series, it is presented not as Church doctrine but as a statement worthy of serious study, written by a faithful Latter-day Saint who is competent to speak as a scholar in his field.

Len Scott, dairyman extraordinary, approached the back of his lawn and called across the hedge to his professor friend, "Hi, neighbor. Got all your biological specimens under control?"

"All but my neighbors and the starlings," Brother Nielson returned. "Come on over and sit awhile."

"Thanks, I'd like to. It's a couple of hours yet before sacrament meeting."

"By the way, congratulations on winning the award for the best Holstein herd in the county. Those must be pretty fancy cows of yours."

"They certainly are. Why last year one of my cows produced an average of eight gallons of milk a day."

"That sounds like an unbelievable amount of milk for one cow."

(For the general use of Courses 13, 15, and 17.)

"Well, today's cows produce much more than cows did just a few years back. Last year in this country 16,000,000 cows produced more milk than 27,000,000 cows produced just 30 years ago."

"What did you do, start feeding them milkweeds for hay?"

"Certainly good feed helps, but this record was made possible by our selective breeding program. For years we dairymen have been culling out the scrub and selecting the top producers for breeding stock."

"You dairymen have been able to accomplish virtually a miracle through your selective breeding program. Do you think that God has the power to use the same technique of selection that you dairymen use?"

"What do you mean? Of course God has this power."

"Well, last week when we were discussing the creation of the world you said that life on earth could not have come about by evolution. We both agree on the one really essential aspect, that God created all living things; but when you say that He could not do so by an evolutionary process, are you not in effect saying that God could not do with the

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beasts and the lilies of the field what man can do with cows and dogs or wheat and roses?"

"I didn't say He couldn't; I just said He didn't. Besides, what has the development of a strain of cows got to do with evolution?"

"The term 'evolution' means 'orderly change, unrolling or development.' The development of a good strain of Holsteins from the scrubby cows of the past is an example of evolution—an evolution directed and controlled by man."

"Yes, but the man who developed today's Holstein cows started with *cows!* Everyone recognizes that strains within species differ widely from one another, such as in the case of dogs; but variations occur only within species—species never change."

"Variations occur across species lines just as they do within a species, as I could easily show you. But first answer me this: if God did not create the fish of the sea, the beasts of the fields, the fowls of the air and all manner of herbs, grasses, and trees by an evolutionary process, then how did He do it?"

"Well, I suppose He created each kind of organism by some kind of a 'special creation' at the time He created the world, just like it says in *Genesis*."

"Let me remind you that it doesn't specifically say that in *Genesis*; that is your interpretation of the account of the creation. I believe in the Biblical account of creation, but I don't agree with your interpretation of it. Suppose we look at some of the implications of your 'special creation' idea and of the evolution idea, and then consider these implications in the light of some observed facts. You may not agree with the most commonly accepted interpretations of these facts, but a knowledge of them will help you decide more wisely for yourself."

"If all forms of life were created by a 'special creation,' then it must follow that all kinds of plants and animals alive today were created at the beginning essentially in their present form and not at some more recent time. It also follows that all species have remained distinct with more or less sharply defined limits from the beginning until the present. Do you agree that these generalizations are inherent in the concept of special creation?"

"Yes, I suppose they are. Otherwise, there would have been changes, or as you put it, 'evolution.'"

How Did Life Begin?

"By contrast, life may have begun as one or a number of simple, one-celled organisms. These organisms developed the ability to duplicate themselves by some process so the products were similar to, but not necessarily identical with, the parent cells. Thus, there would be slight variations among the offspring. It seems quite logical that those in-

dividuals which were best adapted to their environment would be the ones most likely to survive; and, if they lived long enough to reproduce, they would be the ones which would leave offspring. On the other hand, those that were poorly adapted to the environment, the scrubs as you call them, would be least likely to survive; and, if they did not reproduce, their kind would not be perpetuated. The problem of survival for all individuals, but especially for the scrubs, would become increasingly acute as the numbers of organisms became more and more numerous.

There Are Many Different Environments

"Inasmuch as physical conditions differ widely from place to place, there were, and are, many different environments; for example, some hot, some cold, some wet or dry, bright or shady. Each different environment would favor organisms with different adaptations so the organisms in one environment would become less and less like their fellows in a different environment, and thus the tree of life would branch. Should the organisms in various habitats become sufficiently different, they could no longer be considered the same species. The development of a new species, however, would require considerable time. Each 'new year's' model would be very much like the last, but over a considerable period of time a strain might differ greatly from the original model. There might even be some of the old models still around."

"Then, Brother Nielson, you are suggesting there are still 'Model T' kinds of plants and animals?"

"Yes, but most of the 'Model Ts' have been retired for 'T-birds' and 'V.W.s.' And, as I see it, today's species of plants and animals came into being by a process not unlike the way our present styles of cars came about, by a process of trial and testing, discarding the unfit, saving the best for each purpose, and going on from there with further improvements; in short, they evolved. And if this is so, then the lines of descent of each species today would not reach back to the beginning, like distinct ribbons, any more than do our present car models extend back unchanged to the year 1900. Instead, the lines of descent resemble a tree, a great 'tree of life.' The original primitive organisms would constitute the trunk and from this trunk would diverge many branches. But unlike real trees, the branches would not all be alike; rather, each branch would be different. Simple forms would give rise to more complex forms; primitive kinds would give rise to more advanced forms. Often the primitive kinds would die out and be

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replaced by the more 'progressive' ones, but if the primitive kinds were well enough adapted to survive and reproduce, they too might persist."

A Giant Genealogical Pedigree Chart

"It sounds to me like a giant genealogical pedigree chart."

"Yes, that's exactly what it is."

"Except that all the plants and animals wouldn't be related to each other like the individuals on a pedigree chart."

"Not exactly, but if you place species names in place of the names of individuals, the pattern would be similar. What do you say we do some really old genealogical research and take a look at the record of the past. We can start with the story in the rocks—the 'dust of the earth,' if I might use a quote. It is easily observed that these layers have been twisted, folded, bent, and cracked; but in the main the oldest ones are at the bottom, and the youngest are on top. As you know, the rocks often contain fossil remains of past forms of life. Sometimes the preservation has been poor and the remains are very fragmentary, but sometimes the organisms have been so well preserved that the very cells of the organism and structures within the cells can be discerned in detail. The older layers of rock contain fossils which are the remains of primitive forms of life. Most of these are now extinct and occur no place on earth that we know of. For example, our oldest coal-beds contain fossils of hundreds of species of insects, fish, reptiles, ferns, and trees that do not exist today.

"On the other hand, fossil evidence of the more advanced animals and plants is completely missing from these older strata, but there are abundant fossils of these organisms in the younger layers. Today there are 8,000 known species of mammals, the group of animals to which man belongs; but no fossils of true mammals have been found until relatively late in the geologic timetable.

"Similarly, there are about 200,000 species of flowering plants known today. No fossil remains of these plants are known from the older layers of rock. They do not appear on the scene until about the same time as the mammals, but fossils of these plants are abundant in the younger strata of rock. It would seem from these facts that present day species do not extend back to the beginning as distinct 'ribbons' of life.

Progression of Species

"As for species remaining distinct back to the beginning, there are numerous examples of groups of species that merge gradually into each other, mak-

ing it very difficult to draw lines of demarcation between the various kinds. Some examples of this condition are found in the brome grasses, wheat grasses, oak trees, sparrows and lampreys. The species thus seem to converge or to branch out from a common trunk.

Possibly they are still evolving and have not achieved a fixed state. The closely related species may hybridize with ease, indicating how closely they are related."

"It is rather obvious that the different species of sparrows are closely related to each other, and most oak trees seem related to other oaks; but isn't it rather ridiculous to claim that sparrows are related to oak trees and that rabbits are related to trout and that they are both related to grasses?"

"Well, the examples you mention are pretty far apart; but would you expect the more remote branches of this great tree of life to be alike? Let's take a look at some examples closer to the main trunk. Here one could expect to find creatures that are intermediate between the major branches and thus provide a kind of link between them. Now to illustrate what I mean, would you tell me the differences between a plant and an animal?"

Plants and Animals Defined

"Surely, that's easy enough. Plants are anchored in one place, and they are green and make their own food. Animals move around; they are not green, and they depend on plants or other animals for their food."

"All right, now let's see if these distinctions are always reliable. Let me tell you about an organism I have in mind—no, I'll tell you about its whole family; it's the Volvox family. The simplest member of the family is a pear-shaped, single-celled organism. It has whiplike hairs that enable it to swim around in water; hence, on that basis it should be an animal. But it also has chlorophyll and makes its own food and by this token should be a plant. It has a larger cousin made up of four similar cells joined together in a flat plate, and a still larger cousin with sixteen similar cells packed together like pomegranate seeds in a solid sphere. A still more advanced species has thirty-two cells comprising a hollow sphere, and finally there is Volvox, with hundreds of cells making up a large hollow sphere. All of these organisms swim around in water in all stages, and they all possess chlorophyll and manufacture their own food. Botanists consider them plants, but zoologists regard them as animals."



"Well, what are they?"

"Who is to say? They fit at the bottom of the trunk before it branched to form two separate kingdoms. And as primitive as these organisms are, they are by no means the most primitive forms of life. The blue-green algae and bacteria are much more simple and more primitive. Still simpler than these are the viruses which seem to be on the border between the living and the non-living. They have some traits of living organisms such as a definite form and a mechanism for getting themselves reproduced. But not all biologists are ready to regard them fully as living.

Cell Structures Are Similar

"It's rather easy to see apparent relationships in these lower forms of life. We even recognize many sequences like the one in the Volvox family which show an increasing complexity. But let's return to our consideration of relationships between sparrows and oaks and rabbits and fish and grasses. They certainly are different in outward appearances. Feathers and fins and fur and foliage are a long way apart; but what would we find if we looked inside, at the basic unit of life, the cells. Each of these, and all other living organisms are composed of cells, you know.

"An organism might be composed of a single cell, or it might consist of several million or billion cells. The most primitive organisms have no well-organized, distinct cell structures; but all higher organisms, both plants and animals, have cells that are remarkably similar in structure and function. They all have a similar netlike organization of the life substances; they have similar nuclei, chromosomes, mitochondria, and so on. Also we see the same type of progression from simple to complex that we saw in organisms repeated in the cells.

"The same kind of similarity we observe in the structure of the cells of plants and animals is seen in their physiology. Let me tell you about just two examples that illustrate the close relationship of living things. All living cells require a continual supply of energy to carry on their various life processes. The ultimate source of this energy is the sun, but it is stored in cells in the form of foods such as sugars and starch. The energy of these foods is released by the process of respiration. Within each cell this process involves some twenty or thirty distinct steps which release the energy in small, 'bite-size' amounts. Each step is controlled by a complex regulator called an enzyme. The process of respiration seems to follow the same pattern in birds and trees and people and grass and so on, endlessly, even to the point of involving the same enzymes.

The Mechanism of Inheritance

"Still more amazing facts have been revealed recently by modern biologists and biochemists in their studies of the mechanism of inheritance. The 'heart' of the chromosome which regulates and controls each living cell and which carries the hereditary or genetic code from generation to generation is a long spiral ladder-like substance called desoxyribonucleic acid, or DNA for short. The 'rungs' of the ladder are comprised of four different organic compounds. The arrangement and sequence of these compounds determine the genetic code by which hereditary traits are transmitted from cell to cell and from parent to progeny. Of course, the arrangement of the compounds differs from gene to gene and from species to species; but the transmission of hereditary traits by means of DNA is characteristic of all advanced plants such as grasses and trees and of animals such as rabbits and people, and a similar mechanism is found in microorganisms like bacteria, and even in viruses!"

"But does this prove that all plants and animals are related? Couldn't the Master have used the same recipe for all life?"

Nothing Proven Conclusively

"I think it proves nothing conclusively, but these facts and countless others, some discovered only 'yesterday,' reveal a basic unity in all living things no matter how diverse they are in outward appearances. To me, this indicates a magnificent master plan of creation, of such magnitude that it fills me with awe and inspiration."

"Well, this has been quite a discussion; and to think it all started with an innocent remark about my herd of Holsteins. We have surely strayed a long way from cows."

"No, we haven't, not really. You see Charles Darwin was strongly impressed by the fact that men have been able to make great improvements in domestic plants and animals by selective breeding; this was one of the things that led to his theory of evolution. But he couldn't see how nature selected among wild things as did man among his domestic livestock. Then he learned of the observations of the Reverend Thomas Malthus, that populations tend to increase faster than does their food supply. These populations thereby outrun their available food. Darwin recognized a parallel situation in nature. He knew that all plants and animals have a tendency to produce more offspring than will survive. For example, if a single Russian thistle were to produce

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only 50 seeds, and if these should all grow and produce only 50 seeds each, and if these in turn should grow and produce 50 seeds, and this continued year after year, there would be 78,125,000,000 Russian thistles in just seven years. Since all forms of life tend to produce more offspring than can possibly survive, which ones are most likely to survive? Darwin reasoned that those which were best adapted to their particular environment would live and reproduce, thereby leaving progeny similar to themselves. Here then was a mechanism for the selection of the favored races that would survive. Darwin termed it 'natural selection,' in contrast to the 'artificial selection' practiced by man in improving domestic plants and animals."

Where Knowledge Ends, Faith Takes Over

"What you say, and the way you put it, seems logical. It might even be true that plants and animals in general have come about through evolutionary processes, but I can't accept the idea that man arose by such a process."

"And why can't you, Brother Scott?"

"Because I can't understand how to reconcile an evolutionary origin of man and the Biblical story of Adam."

"I don't understand it, either; neither do I really understand the hereafter nor the preexistence. But where knowledge ends, faith must take over. Still I see no great problem; there are so many explanations. For example, evolution might account only for man's physical body; the addition of that 'divine spark' that sets man apart from the other animals might have been the final step that created the man, Adam. Whichever way it came about, I am willing to wait until some future time for the details."

"You scientists pride yourselves in being able to wait for answers, but I don't have that much patience—I'd like to know now."

God, The Master Architect

"I would, too; but I'm willing to wait. Whatever the details are, I believe that God did indeed create man and all other living things by an evolutionary process. I believe, too, that a God who could devise

such a pattern of creation, a pattern that provides the means for plants and animals to adapt to all the myriad environmental niches of a changing world, a pattern that carries within it the incentive—yes, the necessity—of continual improvement, would have to be a far superior Being to one who need only create a large number of unrelated fixed species, each of which might last only until things became unfavorable for them and then pass out of existence like a dinosaur. I believe also that an understanding of the infinite complexity of living organisms, and of the evolutionary processes by which they have achieved such delicate organization and such balance with their environment, leads one to a greater sense of wonder and reverence for the Master Planner."

"Well, Brother Nielsen, you have given me some interesting ideas to think about, but don't think you've convinced me that evolution is true—I'm not ready to accept that!"

"Do you think I expected you to abandon the convictions of a lifetime as the result of an hour's discussion? Each of us must interpret life in the light of his own information and background. One must have a broad understanding of biology to be competent to judge whether evolution is true or not. I have been studying biology for a quarter of a century—how could I expect you to see things as I see them, anymore than you could expect me now to be an expert in the dairy industry?"

"I guess I misunderstood. I thought you were trying to convert me to the idea of evolution."

"I never try to convert anyone to evolution, but I do believe in helping people to understand enough to judge for themselves. What I was trying to do was to convince you that one can believe in evolution and still believe in the Gospel. I believe the Gospel embraces all truth; then if evolution is true, it is part of the Gospel."

"Thanks, Brother Nielsen. This has been a rewarding discussion. I think I understand enough to see that there is a place in the Church for both of us."

Library File Reference: Evolution.

FAITH IS A CUP

Faith is a cup that each man lifts to God,
And God will always fill it to the brim.
The only difference is in the size
Of that faith-chalice that is raised to Him.
For each man makes his cup; and some are large

Enough to hold the bounty that God gives,
And some are small. But, oh, have pity, Lord,
On self-complacent men who hold up sieves!

—Dorothy P. Albaugh in *War Cry*.



"NOT NOW, BUT LATER"

by Reed H. Bradford

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat;

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke 22:31, 32)

Harvey's mother was dead. Her passing had come as a great shock to all members of the family because she had never suffered a heart attack before in her life. It is often true that one takes situations and people for granted, as Wordsworth said:

*The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!*

This had also been true of Harvey. He was 18 years old, but he had never been away from home. In some ways he had appreciated what his mother had done for him; but his immaturity, his lack of experience and wisdom, had prevented him from gaining anything like a deep appreciation of what she had meant to him. He began to discover

(For Course 9, lesson of September 26, "A Leader Honors His Parents"; for Course 13, lesson of September 26, "Helps to Safety and Happiness"; for Course 15, lesson of April 17, Nos. 8 and 15, "Helping to 'Shiblon'; 'Coronation'"; for Course 17, lesson of July 11, "Overcoming Sin"; for Course 25, lesson of July 11, "Parental Obligations"; to support Family Home Evening lessons Nos. 18-20, 27; and of general interest.)

—William Wordsworth, "The World Is Too Much with Us."

this, however, during the next period of his life. He missed so many things about her. As he contemplated his life with her, he remembered the lovely meals she used to cook. He remembered that his clothes had been always ironed and ready. He remembered the orderly way in which she had kept the house. He recalled the lovely flowers that grew in their garden, for which she had been largely responsible. He thought of the times when he had come home from school as a little boy and found some loaves of freshly baked bread. How he had loved to put butter upon a warm slice and eat it with a feeling of real satisfaction!

But even more important to him was his remembrance of other things. He recalled the time when he had had a very serious infectious disease; and how she had been with him constantly, even though endangering her own life. He used to be discouraged in school, but at night in front of the stove when everyone else had gone to bed, she had helped him with his lessons and encouraged him.

Wise Guidance Is Always Remembered

One time she overheard a group of boys with whom he had grown up invite him to participate in a shady enterprise. He was struggling with regard to his decision. Should he participate or not? It was then that she had called him into the house and, sitting down with him, told him that his actions should be such as to bring him the greatest satisfaction both now and in eternity. She had also left him with a thought he never forgot: "In everything that you do," she said, "try to live in such a way that your Heavenly Father can be proud of you. To have His recognition is more important than anyone else's."

Harvey was thinking now, too, of the times when he had been impatient and raised his voice to his mother. But he could never remember her shouting back at him. He had thought that his father was wrong a number of times in the way he had treated both him and the other children, but Harvey had never once heard his mother criticize his father.

He remembered, too, the times when he wanted to play ball on Sunday rather than attend some of his Church functions. She had put her arm around him and said, "This is Sunday; this is the Lord's day. You can play ball on some other day." He had not realized it at the time, but her living example was helping him understand the kind of woman he himself would want some day to marry.

As he recalled all of these things and many more, his soul was plagued with deep feelings of regret. He remembered the things that he had done of which she would not have been proud, as well as the things he had omitted that he knew would have helped him. He also was upset over the fact that he had not taken many occasions to tell her in one way or another how much he appreciated her—how much he loved her.

Now she was gone, and he was desperately trying to find peace with himself. One individual who understood him and whom he appreciated very much was a neighbor. Harvey had found it possible to talk to him. Now he felt he must unburden his soul. The neighbor, a man of great wisdom, listened patiently and understandingly to him. After he had finished, this wise man said, "The best way that I can think of for you to find peace is to begin now to live in accordance with the principles of the Gospel in the best way you know how, because this was all that she ever intended that you should attempt to do. This will be the best way for you to try to communicate to her how much you love her."

Do Parents Assume Too Much?

It is rather natural for parents to assume that their children will understand and accept the principles of the Gospel as a result of hearing them, either in the home or elsewhere. But we must remember the physical stature of a child does not increase overnight. Given good food, proper medical care, and adequate exercise and rest, the child *gradually* matures. Similarly, a child does not acquire intellectual, social, emotional, or spiritual maturity suddenly.

Certainly in our Family Home Evening programs we should try to make the meaning of a great principle clear to a child. We can facilitate his understanding, accepting, and living the principle by the example of our own behavior toward him. We can also help him by providing him with meaningful experiences. For example, a series of lessons that might be considered in July discusses the Saviour. If a child is really going to feel a personal relationship to Him, he must do as the Saviour indicated: "If any man will *do* his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (*John 7:17*.)

Let a child take any of the teachings of the Saviour. Let him, for example, try complimenting his brothers and sisters on the kind things they do for him, and then see how he feels inside. If a youngster is asked to wash the dishes, instead of thinking of all the work involved, let him think how

he is helping his mother or father or other members of the family. Let him experience the feeling of having good health by living the Word of Wisdom. When he pays his tithing, let him think how he is serving his Heavenly Father and helping other children to enjoy important things. If the parent lets his child be involved in these kinds of meaningful experiences, *in time* he will gain a new insight and maturity.

Let Us Express Appreciation to Our Parents

But much of this, perhaps, will only be acquired after his parents are no longer with him on this earth. The Saviour had been with Peter for many years, but in spite of all the wonderful things that Peter had experienced, he did not have a deep understanding of the mission of the Saviour and of the principles that He taught, until after the Saviour had been crucified. This is why the Saviour said, "When thou art converted, strengthen thy brethren." Later, of course, Peter did demonstrate great understanding of what it means "to walk uprightly before the Lord."

As painful as it may seem, as children we should learn to face the fact that our parents will be leaving this life sometime, and for awhile we will be separated from them. Let us not take them for granted. Let us appreciate them while they are still with us. Let us take occasions to express our appreciation in proper and appropriate ways. One son did this by *unexpectedly* doing little things which were symbols of his gratitude. Once in awhile he would bring home a flower. When the family read poetry together, he would select a poem and say, "This is especially for you, Mom." When he did something well in school or in Church, he let both of his parents know that the honors he had received were also their honors.

A father once said to his son, "My son, you cannot possibly appreciate in the fullest sense what it means to be a parent until you yourself are a parent." In our youth, we may not now be able fully to appreciate everything that has been done for us by our mothers and fathers. But later, when we do gain that appreciation, let us realize that if we have tried each day to render integrity to the principles that they taught us, we have done all that they would ask. For our mistakes, they will have compassion. In such cases, all that they would ask is that we go our way "and sin no more." Finally, we may look forward to the time when we will meet them again. May we then, all of us, have acquired such maturity that there will be no question of our true appreciation for one another.



63d



Christ Blessing the Small Children

BY F. DONALD ISBELL

THE STORY

Jesus had just given a discourse to the Pharisees on the sacredness of marriage. As He finished, He was approached by certain persons who "brought young children to him, that he should touch them. . . ."

His disciples, who might have upheld the then custom of considered inferiority of women and children,¹ regarded this approach as an unnecessary demand on the Lord's time. They "rebuked those that brought them."

That Jesus was pleased to receive the children is a well-established fact. "He was much displeased" with his disciples "and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (*Mark 10:13-16.*)

The Lord extended His feelings in this regard when He visited, as a resurrected being, the Nephites on the American continent. One of the most inspiring events recorded in *The Book of Mormon* is that of Christ blessing the Nephite children. (See *3 Nephi 17:11-25.*)

Concerning our time, Elder James E. Talmage writes:

"Through modern revelation the Lord has directed that all children born in the Church be brought for blessing to those who are authorized to administer this ordinance of the holy priesthood. The commandment is as follows: 'Every member of the Church of Christ having children is to bring them unto the elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name.' (*Doctrine and Covenants 20:70.*) Accordingly, it is now the custom in the Church to bring the little ones to the fast-day service in the several wards, at which they are received one by one into the arms of the elders, and blessed, names being given them at the same time. The father of the child, if he be an elder, is expected to participate in the ordinance."²

In these blessings, as in the instances of the Lord's blessing of little children, the grace of God is brought to pass on the occasions of blessings given little children by men with Christ's priesthood. The powers of heaven are called upon to guide the lives of new spirits in mortality.

¹ James E. Talmage, *Jesus the Christ*, 1957 edition; Deseret Book Company, Salt Lake City, Utah; page 476.
² James E. Talmage, *Jesus the Christ*, pages 484, 485 (see note 6).

(Concluded on opposite back of picture.)

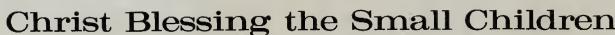


CHRIST BLESSING THE SMALL CHILDREN

From a Painting by
Anton Dorph

Reproduced by the permission
of the Trustees of the British Museum





Christ Blessing the Small Children

THE PICTURE

The attitude of the disciple, with palms open wide to rebuke mother and children, seems foolhardy in relation to that of Christ. The other disciples behind him look confused. But the innocent, pure appearance of the little children around Christ and the warmth and faith of their mothers brings a predominating peace over the conflict in this scene.

The Lord's hands, each on the head of a child, are the key to that peace. We might note the contrast of Christ's hands to those of the misunderstanding disciple. Was the pose of hands a device used by the painter? We do not know. At any rate, the work catches the eye with its vibrant colors, spiritual yet realistic facial expressions of the characters, and good direction. Here indeed is a message of peace over conflict in the Gospel story of Christ blessing little children.

The painter of this wonderful work was Anton Dorph, a nineteenth century Danishman.

(For Course 1, lesson of August 8, "I Think of Jesus"; for Course 9, lesson of November 21, "A Leader Learns about Christ's Teachings"; for Course 25, lesson of September 5, "Naming and Blessing Children"; to support Family Home Evening lessons Nos. 19, 25, 26; and of general interest.)

LIBRARY FILE REFERENCE: Jesus Christ — Love for children.



63b

63b

63c



NOAH AND THE BIG RAIN



Art by Sherman T. Martin.

Once upon a time, more years ago than it is easy to count, there were many wicked people in the world. They did so many bad things that God was displeased and unhappy with them.

At this time there lived a man named Noah. He was different from the others. He was so good that the Bible tells us he ". . . walked with God." One day God spoke to Noah. He told Noah to build a large ship which He called an ark. It was to be made of gopher wood and covered with pitch (tar), both inside and out, so that no water could get into it. God told Noah, too, how large to make it. He said, ". . . with lower, second, and third stories shalt thou make it."

He also told him where to put the door and the windows and exactly how to build it so that it would float upon water. When it was finished, God said that He would ". . . bring a flood of waters upon the earth, to destroy all flesh, . . . and every thing that is in the earth shall die." [End of Scene I.]

God then told Noah, ". . . thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." (*Genesis 6:17-18.*)

He also told Noah to take two each of some kinds of animals, and more of other kinds. Noah obeyed

A Flannelboard Story by Marie F. Felt

God. He took elephants, sheep, cattle, doves, and snakes; in fact he took two or more of everything that lived upon the earth and in the air into the ark as the Lord had commanded. [End of Scene II.]

The Lord then told Noah and his family to take enough food into the ark to last them and all the living creatures that were on board. This Noah did, and soon all was ready. When all of them were in and the door closed, a patterning sound was heard on the roof. It was the rain that God had promised would come.

It rained until so much water had fallen that the ark began to float. It rained as it had never rained before. For 40 days and 40 nights it rained. People ran to the hills to try to get away from the flood waters.

At last there was no land left anywhere where a creature could stand, and every living thing upon the earth was drowned. But Noah's great ark floated safely upon the deep water. He, his family, and his animals and birds were safe. He had been obedient to God's word; and now God was watching over him. [End of Scene III.]

After a long time, the ark stopped rocking and stood still. The water had been getting lower and lower until now the tops of the mountains could be seen. It was on the mountain of Ararat that the ark rested.

Noah and his family were eager to know if the trees and flowers had begun to grow again. They opened their window and let a dove fly out. The dove, however, could find no tree on which to rest; so she flew back to the ark. Noah put out his hand and brought the dove into the ark. (See *Genesis 8:8, 9.*)

After seven days had passed, he sent her out again. All day long she flew about. In the evening, she came back with a little green leaf in her bill. She had picked it from an olive tree. That meant that the flood water was leaving and the trees were beginning to grow again.

After still another week, the dove was sent out a third time. This time she did not come back. Noah knew then that she had found dry land on which to rest. [End of Scene IV.]

God then spoke to Noah: "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." (*Genesis 8:16.*)

He also told him to let all the animals, fowls, and the creeping things out of the ark so that they might find homes for themselves and live according to God's plan. This Noah did. [End of Scene V.]

(For Course 1a, lesson of September 5. "Noah and the Great Rain"; and of general interest.)

Then he built ". . . an altar unto the Lord . . . and offered burnt offerings on the altar." (*Genesis* 8:20.) This was to show God how grateful he and his family were for the many blessing and the protection which God had given them.

After expressing their thanks to God, Noah and his family looked about at the clean and beautiful world. They were thrilled and very happy. Among other things they noticed in the sky over their heads a beautiful rainbow.

As they stood there looking at it, the voice of God came to them. He told them that He would never send another flood which would cover the whole earth; He would always watch over them and take care of them. The rainbow was to be a sign of His promise to them. (*Genesis* 9:12-17.)

This promise is to us also. We shall not have to do as Noah did. If we obey God by always being obedient to our parents and by being kind and truthful, doing as He would like us to do, He will bless us in many ways. [*End of Scene VI.*]

Library File Reference: Noah.

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

Noah. (OT59.*)

Noah's wife. (OT60.*)

Noah's three sons and their wives. (OT61.*)

An ark, made of gopher wood and covered with pitch (tar), with lower, second and third stories. (OT62.*)

A variety of animals and birds. (These are to be pictured in pairs.) (OT63,* OT63b,* and OT63c, d, e, f, g, and h.) People (men, women, and children) running to the hills for safety. (OT64.*)

A dove in flight. (OT65a.*)

A green leaf the right size to fit into the dove's bill. (OT65b.*)

An altar upon which to offer a burnt offering. (OT66.*)

A rainbow. (OT67.*)

Order of Episodes:

SCENE I:

Scenery: Blue sky. Mountains in the background with green grass in the foreground.

Action: As the first paragraph is given by way of introduction, place on the flannelboard the background as described above. Add Noah (OT59); then place on the ark (OT62) as described in the story.

SCENE II:

Scenery: Same as Scene I.

Action: Animals, birds, etc., are put into the ark as God commanded. (OT63, OT63b-h.) Noah and his family (OT59, 60, 61) enter the ark as commanded. When they are all in, they close the door.

SCENE III:

Scenery: Same as Scene I.

Action: As ark door is closed, the rain begins to come. The people run to the hills (OT64), then to the mountains, for safety; but they are unsuccessful. Remove them from the board as you come to the part that says every living thing upon the earth drowned.

SCENE IV:

Scenery: Blue sky and water. All grass, mountains, trees, etc., are covered. Place the deep blue of the water over mountains, grass and trees; you can remove it gradually as the water recedes and the mountains begin to reappear.

Action: Remove enough of the water-colored flannel so that mountains (mountains of Ararat) are seen with the ark resting on them. Send dove (OT65a) out (without anything in its bill). It returns as it left. Send dove out again. This time it returns with a green leaf (OT65b) in its bill. Send dove out again. This time it does not come back.

SCENE V:

Scenery: Same as Scene IV, but with the water-colored flannel removed. In its place are grass, trees, and flowers. The ark is still seen on the mountains.

Action: God speaks to Noah, telling him, "Go forth out of the ark, thou, thy wife, and thy sons, and thy sons' wives with thee." He also tells him to let all of the animals, birds, creeping things, etc., out of the ark. Show Noah opening the door of the ark and all of the animals coming out. As they go away to find homes for themselves, remove them from the board. Next we see Noah and his family leaving the ark.

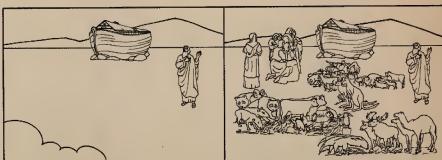
SCENE VI:

Scenery: Blue sky, green grass, trees, shrubs, and flowers.

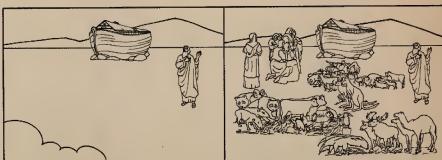
Action: Place an altar (OT66) on the flannelboard on which Noah offers a burnt offering. Have Noah and his family kneel in prayer as they thank their Heavenly Father for His blessings and His kind, protecting care. As they arise, see a rainbow (OT67) in the sky. (Place it over part of the blue sky.) As they see it, they hear God's voice telling them of his promise.

Note: This story is a repeat by popular request from December, 1962. At this time only additional animals (OT63c-h) are being supplied here. The balance of the characters needed are found in the December, 1962, issue of *The Instructor* and are marked with an asterisk. Additional copies of the December, 1962, issue may be purchased for 35¢ per magazine.

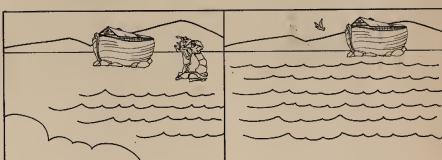
SCENE I



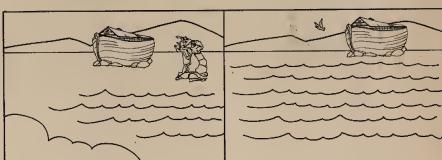
SCENE II



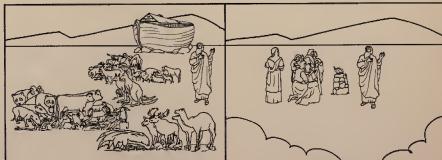
SCENE III



SCENE IV



SCENE V



SCENE VI

WHY AND WHY NOT?

Junior
Sunday
School



IN LEADING THE SACRAMENT GEM, WHY DO WE NOT SAY,

"PLEASE REPEAT"?

After reciting the sacrament gem it is not necessary for the leader to say, "Please repeat."

The membership of the Sunday School knows, through many experiences in class and the worship service, that they are to repeat the sacrament gem.

The words "Please repeat" often distract one's thoughts, spiritual feeling, and interpretation of the gem.

In each class of the Junior Sunday School, the teacher is encouraged to teach the meaning of the gem and help the children memorize it. The leader of the sacrament gem is given the practice of saying the gem before his class, with the class repeating it after him. Thus, the class gives the leader support in the worship service.

"The leader of the sacrament gem should be old enough to give dignity and certainty to the recitation of the gem. He should always have practiced it in front of his class before leading the congregation. The gem should be recited by the leader and then repeated in concert by the school. The words 'Please repeat' are unnecessary."¹

—Junior Sunday School Committee.

¹Sunday School Handbook 1964, page 32.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Some people will have past issues or bound volumes. For those who do not, some copies of past issues are available for 35¢ each. If you wish to purchase available copies, please write to us, quoting the code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

Abbreviations on the chart are as follows:

First number quoted is the year. (e.g., 60 means 1960.)
Second number quoted is the page.
FBS—flannelboard story.
CS—center spread.
ISBC—inside back cover.
OSBC—outside back cover.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

SUNDAY SCHOOL COURSE NUMBER															
Sept.	1	1a	3	5	7	9	11	13	15	17	21	25	27	29	
5	61-150 63-226	56-Oct CS	63-218	59-140, 153, 234	61-246	59-199	59-247	61-106	61-June CS, 207, 61-27, 264	59-209, 247	59-216	63-264, 275	61-197, 229	59-186, 220	
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12	61-175	61-241 62-Nov OSBC	61-214	64-296	59-227 63-196, 260, 268	59-188 61-June OSBC 63-192, 241	61-Aug CS 63-260	63-129	59-209, 211 61-220	61-250	60-184 62-196				
19	59-144 60-96 63-236	64-309, Aug FBS	64-62	59-243 61-246	61-June OSBC 217, 230	59-211, 213 61-156 63-229, 250 277	61-Sep CS	59-224 63-189, 204, 245	59-240 61-287	59-200 61-287	61-168	61-194		59-176 61-184 63-240	
26	59-166, July Cover	59-227	62-298	62-6, 73	63-229	60-Mar Cover 63-199	63-196, 266	59-212 61-186 63-202, 242, 262	61-179, 271, May ISBC Aug FBS		63-272	61-268	63-251	61-255 62-Jan ISBC, 266	



Tying Junior and Senior Sunday Schools with Song

Children advance from Junior to Senior Sunday School with mixed feelings. With all the thrill that comes from their being in new surroundings and being considered old enough to associate with adults, they still retain a nostalgia for the familiar—the old Junior Sunday School classroom, the beloved teacher, and the songs they know.

It is with the hymns and songs that the superintendency's attention to the Sunday School as a whole can tie the junior and senior departments closer together, to help the child's advancement from Junior to Senior Sunday School become a pleasant experience. If the hymns sung frequently in the Senior Sunday School are the same as those often sung in the younger group, the children, newly advanced, will recognize their musical friends and will join with enthusiasm with the rest of the congregation.

It will be an interesting experience for the superintendencies to pick up a volume of *The Children Sing* and compare it with *Hymns—Church of Jesus Christ of Latter-day Saints*. Most superintendencies will be surprised to find out that there are 48 hymns and songs identical to both volumes. Five of them, "America," "America the Beautiful," "I'll Go Where You Want Me To Go," "Love at Home," and "The Star Spangled Banner," still bear the traditional titles in *The Children Sing* but are disguised in *Hymns* under the first lines, for consistency.

We suggest that superintendencies urge the singing from time to time of many of these 48 classics, both in Junior and Senior Sunday School. They are worthwhile, and

the children will love them. This, of course, does not mean that they alone are to be chosen, nor that the practice hymn of the month should be changed.

How many of the following hymns, chosen at random from the 48, have both junior and senior Sunday School sung recently:

"Abide With Me," "Christ the Lord Is Risen Today," "Come, Come, Ye Saints," "Count Your Blessings," "Ere You Left Your Room This Morning," "Far, Far Away on Judea's Plains," "Glory to God on High," "God Moves in a Mysterious Way," "If There's Sunshine in Your Heart," "Jesus the Very Thought of Thee," "Jesus, Once of Humble Birth," "Now the Day Is Over," "O Lord of Hosts," "O My Father," "Oh How Lovely Was the Morning," "Oh Say, What is Truth?", "Onward Christian Soldiers," "Praise God from Whom All Blessings Flow," "Prayer Is the Soul's Sincere Desire," "Reverently and Weekly Now," "Shall the Youth of Zion Falter?", "Sing We Now at Parting," "Sweet Is the Work," "Tis Sweet To Sing the Matchless Love," "The Lord Is My Shepherd," "The Lord My Pasture Will Prepare," "We Ever Pray for Thee," "We Give Thee But Thine Own," "We Love Thy House," "We Thank Thee, O God, for a Prophet," "While of These Emblems We Partake?"

Superintendencies should be careful to recognize the chorister's tastes, experience, and training. Choristers will often be better able than the superintendency to judge what songs or hymns should be chosen and whether the children will be able to sing them. Not all of these 48 are suitable for all Jun-

ior Sunday School groups. On the other hand, many choristers underestimate the ability of the children to sing what appear to be difficult hymns.

Members of the superintendency are in the unique position of being able to see both sides of the Sunday School. With tact and goodwill they will get cooperation of the choristers and bring the Sunday School closer together through its hymns.

—*Superintendent David L. McKay.*

Library File Reference: Sunday Schools—Mormon—music.

THE RIGHTEOUS WILL BE BLESSED

(Our Cover)

God will bless America's purple mountain majesties and sanctify her fruited plains. He will shed His grace on America and crown her good with brotherhood. He will consecrate the righteous, patriotic family that honors Him and serves Him. But this He will do only if Americans keep the commandments of the God of this land, Jesus Christ. These blessings may also be experienced by other nations, kindreds, tongues, and people, on condition of repentance.

—*Richard E. Scholle.*

(For Course 1, lesson of July 11, "Work and Play Help Make Us Strong"; for Course 1a, lesson of July 25, "A Long Journey"; for Course 25, lesson of August 1, "Joys and Compensations of Healthy Living"; and of general interest.)
Library File Reference: Rocky Mountains.

Answers to Your Questions

May Sisters Pray?

Q. Should the opportunity to offer the opening and closing prayers be limited to holders of the Melchizedek or Aaronic Priesthood?

—Annual Conference.

A. No. The Sunday School is a training organization for both sexes and all ages and all members of the Sunday School.

May Nonmembers Teach?

Q. Should nonmembers be recruited as teachers to give them activity and bring them into activity?

—Annual Conference.

A. No. Teachers should have a testimony of the Gospel. Choristers and organists, otherwise exemplary, may be nonmembers.

Can Pupils Change Classes?

Q. When a pupil starts with a group in Course 2 and in later years finds his associates are in another course, can he change?

—Annual Conference.

A. Yes. He should be changed immediately by the superintendency, no matter what time of year.

Reassemble for Dismissal

Q. Should there be reassembly after classes?—Annual Conference.

A. Not if another Sunday School is occupying the chapel at a time which would interfere; otherwise, at the discretion of the superintendency. Dismissal from classes often gives more time for teaching

and more opportunity for members to pronounce the closing prayer.

100% Subscribers

*Q. What constitutes 100 percent subscription to *The Instructor*?*

—Annual Conference.

A. When the total number of magazines sent to a stake or mission equals or is more than the total ward and branch officers and teachers in the Sunday School (Form 5, Column 2), 100% has been reached or exceeded.

We do not include bishoprics, branch presidencies, stake board members, stake or mission presidencies, nor high councilmen in the divisor (or as a part of the roll of officers and teachers), but we include them with all other subscribers in the dividend (or total subscriptions). [140 subscriptions (dividend) ÷ 140 officers and teachers (divisor) = 100%.]

Stake and mission standings are published semiannually in *The Instructor Reporter*.

—General Superintendency.

COMING EVENTS

Sept. 19, 1965

Budget Fund Sunday

• • •

Sept. 26, 1965

Begin

Teacher-training Class

Memorized Recitations

For Sept. 5, 1965

During the Sunday School worship service of Sept. 5, 1965, students in Courses 7 and 13 should recite in unison the scriptures listed below for their respective class. These verses should be memorized during July and August.

COURSE 7:

(After Jesus' resurrection, the 11 remaining apostles received instructions about preaching the Gospel.)

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

—Mark 16:15, 16.

COURSE 13:

(Matthew made a pronouncement concerning many souls who came forth at the time of Christ's resurrection.)

"And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

—Matthew 27:52, 53.

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JESUS TAUGHT PRINCIPLES, NOT RULES

by Lowell L. Bennion

The story is told of a brother who began his sermon in a sacramental meeting by saying: "Tonight I wish to elaborate on some things that the Lord has only touched on lightly." If the account is true, one might well conclude that this man was unacquainted with Jesus' art of speaking and teaching.

The Saviour had a way of treating the fundamentals of religion repeatedly in original and refreshing ways. Never did He elaborate on the unknown, nor become lost in trivia or in isolated, unrelated detail. Major themes run through His parables, sermons, and dialogues, as themes repeat themselves in a symphony. It will be the purpose of this article to illustrate this fact and to suggest its significance for teachers today.

Among the Jewish leaders of Jesus' time were some who, in their blind devotion to the letter of the law, seemed to lose perspective in regard to the relative importance of things in the law. On occasion, Jesus chided them severely:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to have the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel. (Matthew 23:23, 24. Note entire chapter.)

Jesus did not condemn attention to lesser matters of the law; they should not be ignored, but the weightier matters deserve first consideration.

One observes this emphasis on principle and fundamental purpose in all of the Master's teaching. In their commitment to the Sabbath, for example, some Pharisees had lost all sense of proportion as evidenced in their criticism of the Saviour's healing on the Lord's day. Note how He brought them back sharply to what is significant in the Gospel:



... Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day. (Luke 14:5.)

Why should He not heal, then, a son of Abraham and a child of God on the Sabbath?

Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? (Note Luke 6:1-11.)

The Beatitudes

The Beatitudes also illustrate Jesus' emphasis on principle. Eight in number, the first four relate more to the individual's personal religious life; while the last four concern his relations with fellowmen. The first four are ways of developing one's integrity through humility, repentance, self control, and hungering and thirsting after righteousness. The second group of four—mercy, purity of heart, peacemaking, and sacrificing—are ways of showing love. Together they constitute a plan of Gospel-living, each one building on what has gone before.

Jesus' answer to the lawyer who asked Him, "Master, which is the great commandment in the law?" (Matthew 22:36) illustrates again how His thinking always seemed to express itself in fundamental ways: Love of God and love of man and "on these two commandments hang [depend] all the law and the prophets." These two great commandments were not first spoken by Jesus. They are to be found in *Deuteronomy* and *Leviticus*. But no one before Him had made them the matrix, the warp and woof of religion, as He did. Jesus' originality lay in good part in His remarkable ability to separate wheat from chaff, to paint word pictures in which one can see immediately the heart of religion.

Again and again, in a rich variety of media and situations, He taught humility, love, and trust in

(This article is for all Gospel teachers and will also support Family Home Evening lesson No. 19.)

God. Each parable, each encounter in dialogue, each question He raised in His proverbs and sermonettes, leaves the reader with a basic concept to ponder.

Jesus' Emphasis in "Modern" Scriptures

In addressing the Nephites, Jesus taught the Gospel in great simplicity and unity. In *3 Nephi*, chapters 9 and 11, the Saviour forbids disputation over points of doctrine and tells us to repent and believe in Him, to become as a little child, to offer for a sacrifice unto Him a broken heart and a contrite spirit, ". . . for of such is the kingdom of God." (See *3 Nephi* 9:20-22; 11:28-38.)

The Doctrine and Covenants enjoined the early missionaries to "say nothing but repentance unto this generation." (Doctrine and Covenants 6:9 and 11:9.)

Application

Questions:

1. What is meant by principle?
2. Why teach by principle?

Principles are basic concepts, foundation beliefs for other beliefs. They serve the same function in thinking as footings do in a building; they uphold and give support and dimension to the superstructure. Isolated, single facts have little or no meaning except in relationship to something more fundamental. This is evident in every science and equally true in the Gospel.

The wise teacher of the Gospel will teach basic concepts such as faith, repentance, free agency,

brotherhood, the Beatitudes, even as did the Master. This does not mean that he will not be concrete, specific, factual, and informative; but details will be meaningful because they will be tied to patterns of thought, just as single strands of thread are woven into a needlepoint design. Rules derive their meaning from principles, and these in turn derive their meaning from our concept of the good life revealed in Jesus Christ.

A recent book, *The Process of Education*,¹ the fruit of many trained and experienced minds, stresses the importance of teaching basic and general ideas in any subject and to people of all ages. Such knowledge, it is here indicated, is more readily remembered, more applicable in life, and more intellectually stimulating.

Instead of elaborating on the things the Lord has only "touched on lightly," let us dig in, illustrate, apply, and crystallize the fundamental teachings of the Gospel of Christ. If we do, everything else in religion will fall into place. Order will replace chaos and confusion, and the Gospel will have increased meaning in life.

Questions:

1. Name a few *basic principles* or *concepts* we should keep in mind concerning the following:
 - a. God, the Father.
 - b. Christ, the Son.
 - c. Man.
2. Illustrate how free agency should be a guide in all Gospel teaching and scriptural interpretation.

¹Jerome Bruner, Harvard University Press, Cambridge, Massachusetts, 1962, chapter 2.

Library File Reference: Teachers and teaching.

"DO IT BETTER NEXT TIME,"*

When the first volume of Thomas Carlyle's *French Revolution* had been completed with tremendous travail, Carlyle entrusted the manuscript to John Stuart Mill for critical reading. It was a black night in Mill's life when, white-faced and trembling, Mill was obliged to return with the news that, except for a few stray sheets, the manuscript had gone up in smoke. The chambermaid had used it to start a fire!

When the door finally closed behind their distraught visitor, leaving them to the privacy of their despair, Carlyle said to his wife: "Well, Mill, poor fellow, is terribly cut up. We must endeavor to hide

from him how very serious this business is to us." Serious, because they were penniless. Above all, serious because he had written at white heat and when each chapter was finished, had triumphantly torn up his notes as plaguey and toilsome things which he would never need or wish to see again.

Next day all the Scotch Presbyterian blood in his veins bade him order a fresh supply of paper and make in his diary this entry: "It is as if my invisible schoolmaster had torn my copybook when I showed it and said, 'No, boy, thou must write it better.'"

*Taken from *Good Reading*, April, 1965, page VII.

Hymns of Truth and Humility

Senior Sunday School Hymn for the Month of September



HYMN: "O Say, What Is Truth?"; author, John Jaques; composer, Ellen Knowles Melling; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 143.

In the Gospel of *John* we read the account of the conversation between Jesus and Pilate:

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. (John 18:33, 37, 38.)

Brother John Jaques (1827-1900) was born and baptized in England. He crossed the plains with the Martin Handcart Company, in which many lives were lost in fierce snowstorms in the Rocky Mountains. Brother Jaques' eldest daughter was among those who perished before help could come. Soon after arriving in the Valley, he was called to return to England as a missionary; and for nearly twenty years he was Assistant Church Historian.

His hymn extolls the beauty, excellence, and eternal qualities of truth. Elder James E. Talmage comments very convincingly concerning the various values attached to various kinds of truth. "All truth is of value, above price indeed in its place; yet, with respect to their possible application, some truths are of incomparably greater worth than others. A knowledge of the principles of trade is essential to the success of

the merchant; an acquaintance with the laws of navigation is demanded of the mariner; familiarity with the relation of soil and crops is indispensable to the farmer; an understanding of the principles of mathematics is necessary to the engineer and the astronomer; so too is a personal knowledge of God essential to the salvation of every human soul that has attained to powers of judgment and discretion. The value of theological knowledge, therefore, ought not to be underrated; it is doubtful if its importance can be overestimated."¹

This eloquent hymn, provided with energetic, even militant, melody, was written by Ellen Knowles Melling, a Scottish convert of Brother Jaques.

To the Chorister:

May we recommend the observance of the suggested *tempo* of 76 beats per minute. This will be found to be on the moderate rather than the fast side. In addition, try to keep the rhythm rigorously steady. Imagine a parade march, with the ruffle of drums, and a great army of truth-seekers marching to the music. There is nothing like rhythm to stiffen the spine of music. It lends a feeling of authority to the rendition. As was said of Jesus: "For he taught them as one having authority. . . ." (*Matthew* 7:29), so let us conduct this music with rhythmic authority. Sometimes it requires some professional training to accomplish this, but let us try.

There is one *fermata*. It is not a true one. So treat this note as though it were a half note, and give it the equivalent of exactly

¹James E. Talmage, *Articles of Faith*; The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1949; page 4.

two beats. Do not break the rhythm of the marching step.

To the Organist:

This hymn is not easy to play. But it deserves to be well played, if for no other reason than that our people are so fond of the hymn. We recommend that you practice this hymn with a metronome. You will find great satisfaction in the majestic quality of your performance.

Not very long ago I had a delightful visitor at the Salt Lake Tabernacle in the person of Dr. Werner von Braun, the great missile expert. He came to Salt Lake to deliver a lecture to the scientists at the University of Utah and afterwards came to see the Salt Lake Tabernacle, where I played the organ for him. I invited him to sit at the organ bench at my right, and he watched how the organ was played. At the close of the demonstration, I invited him, rather facetiously, to play a sonata on the organ, thinking that perhaps like many other people he would say "No," he had not played the organ in his life and would not be able to start now.

But to my surprise and delight he moved over to the center of the bench and began playing "A Mighty Fortress." This hymn is on page 3 of our hymnbook. He played without a book in front of him; he remembered it from his younger years when he had no doubt played it on the piano.

I think it would be well for our singers to endeavor to sing more hymns from memory. It is delightful to draw from memory's storehouse worthwhile and beautiful thoughts, poetically formed.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of September

HYMN: "Jesus, Once of Humble Birth"; author, Parley P. Pratt; composed by an Englishman; *The Children Sing*, No. 15.

For August and September we have chosen practice hymns which are also suitable for the sacramental service. It is the opinion of this committee that in the Junior Sunday School the hymns used for sacrament need not always specifically mention the emblems, but that hymns in which the children sing of the Saviour are also appropriate.

We all like to sing hymns that we can learn quickly and easily. We also have a tendency to like hymns with which we are well-acquainted. Children are no different from adults in this respect. But there are times, if we would help children grow and develop, when we need to teach them a hymn that is difficult and that requires a certain amount of consistent drill and repetition before it can be learned. At first children may show little interest in singing this hymn; but when it is mastered, it often becomes a favorite and one they will select when given the opportunity to make a choice.

To the Chorister:

As part of our preparation we need to reread the life of the Saviour in the New Testament. There are also references listed in the index and concordance to the Doctrine and Covenants on "The Second Coming of Christ," that will help us get the meaning of this hymn more vividly in our minds before we attempt to teach it.

As a beginning, we also need to once more remind the children that Jesus is indeed our friend, because He came to earth to show us how to live that we might have real happiness. Then He gave His life that we might be able to return to

our Heavenly Father. The key message in the last two phrases is that the time will come when the Saviour will return here as Lord of this earth. As we tell the children of this concept, we might sing the last two phrases once or twice to them. Then we could have them listen while the teachers sing all of the first stanza. When boys and girls hear this key phrase, they could indicate it by standing quietly or by raising their hands. This is the section of this hymn we would hope young children would learn. Of course the older children would learn all of the first stanza.

When we have many young children in our Junior Sunday School, the best way to teach a difficult hymn may be to teach just one stanza, or even to teach just one phrase in that stanza. But of course that one phrase must contain the Gospel message of the hymn. All hymns do not need to be taught in their entirety to young children.

A picture of the Saviour from Series 1 of the flannel cutouts for *The Children Sing* may be displayed as this hymn is introduced. Again it is suggested that children be directed by means of the interval beat pattern.

To the Organist:

During the month of August this hymn might be used as part of the preludial music. This will help the children become familiar with the melody, and they will learn the hymn more quickly. As it is played, bring out the melody so it can be heard; then children will begin to become aware of it.

As a rule hymns are not used for prelude music unless, as in this case, the hymn is difficult and probably not known by the children. Usually suitable preludial selections are chosen from the instrumental music books recommended in *A Guide for Choristers and Organists in Junior Sunday School*.

—Edith M. Nash.

September Sacrament Gems

SENIOR SUNDAY SCHOOL

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."¹

JUNIOR SUNDAY SCHOOL

Jesus said: "... Come and follow me."²

¹John 3:16.
²Matthew 19:21.

Organ Music To Accompany September Sacrament Gems

Roy M. Darley

The image shows two staves of musical notation for organ. The top staff is in G clef and common time, featuring a treble line with various note heads and rests. The bottom staff is in F clef, also in common time, representing the basso continuo with simple quarter note patterns. The music consists of two measures per line, separated by a repeat sign with a brace.



THEATER TONIGHT

(*Incidents in Early Mormon Theater*)

by Ila Fisher Maughan*

"Theater again tonight," the Prophet Joseph Smith wrote in his journal in July, 1843. The theater was a source of inspiration and strength to him. That year, by his direction, one of the first "Little Theaters" in America was established in Nauvoo.

A group of home-folk actors presented "Pizarro," the most popular play of the theater world at that time. It was an elaborate production dealing with the Inca period in South America. One part called for the sacrifice of 13 virgins. At this point the High Priest, played by Brigham Young, commanded fire to rain down from heaven. Hyrum Clawson, a boy at that time, later wrote of how he enjoyed his part, as stagehand, of pulling the cord to let the fire fall.

In a special way the theater helped to ease the problem caused when cholera killed so many Saints. Phillip Westwood and his wife, his father and mother, and his eight brothers and sisters were still aboard the ship that brought them from England. It was docked on the Mississippi River at St. Louis when the epidemic struck. A week later the entire family was dead, save Phillip and two of his sisters.

Mercy Westwood, the older sister, found employment as a nursemaid caring for a 4-year-old boy, Eugene Field, who later became our well-known American poet. To help care for his younger sister and other children so suddenly orphaned, Phillip Westwood collected a group of Mormons and directed them in producing a play that was performed several times in St. Louis. The proceeds were used to secure supplies to bring the orphans to the West.

Brigham Young once stated that if he were placed on a cannibal island and given the task of civilizing its people, he would straightway build a theater for the purpose. Well, he never saw a cannibal island, but he did find himself in a mountain

wilderness in charge of thousands of exiles who must conquer the desert if they were to survive.

Then Brigham Young straightway organized dramatic entertainment. The stage in the bowery was only some rough planks laid over sawhorses, and the loose boards flipped up unless stepped on carefully. But the performers were agile and audiences enjoyed the situation.

When the Great Salt Lake Valley had been settled less than five years, the Mormons were busy constructing Social Hall, a theater as big and well built as any of the five theaters in Massachusetts, and that state had been colonized for over 200 years. Social Hall was completed in less than nine months.

When settlers were assigned to colonize new sections of their mountain desert, even though paper was scarce they managed to take handwritten copies of one or more dramas with them. Trouble with Indians was very great, and dramas were presented to ease the strain of constantly guarding their forts.

Candles were the price of admittance because candles were the only source of light. A potato or a turnip with a depression made in it to fit the candle was fastened to the log wall by the blade of a jack-knife. Home made quilts served for curtains.

In 1856 a blight struck the potato crop in many parts of the territory, and crickets again attacked vast sections of grain fields. Famine resulted in many settlements.

The next year, because of dishonest reports, the U.S. Government sent Johnston's Army to Utah with instructions "to take control of the Mormons or annihilate them." That summer, at a special meeting, four thousand people with tear-stained faces stood to sanction the proposal of their leaders. Rather than submit again to oppression as they had done in Nauvoo, they would burn their homes and lay waste their gardens, their orchards, and their farms.

But regardless of famine and war there was the theater, too. Brigham Young, realizing the tensions of his people, requested the Deseret Dramatic Association to produce some plays. They considered this a very special mission and quickly revived their standard melodramas and prepared seven entirely new hilarious farces. Then, with straw piled near their homes to be ignited if the army approached, the Deseret Dramatic Association presented a season of drama lasting several weeks that winter. It was best to "whistle" when the way was so dark.

Colonel Thomas Kane, who loved the Mormons, worked out a compromise so that Johnston's Army marched peaceably through Salt Lake City and settled in Camp Floyd, 25 miles west of Lehi. Within four months, the General, appreciating the value of the theater, had his soldiers construct one of their

(For Course 11, lesson of September 12, "Early Drama in the Church"; of general interest to Course 7; and for Family Home Evening activity, see footnotes to "Theater Tonight".)

*Ila Fisher Maughan is author of *Pioneer Theatre in the Desert*; Desert Book Company, Salt Lake City, Utah, 1961. See her article, "It Can Be Done," *The Instructor*, May, 1965, page 207, for biographical sketch.



1. Social Hall, the first theater in the Great Salt Lake Valley, was built in 1853. Everyone cooperated. Because candles were scarce, they were the price of admission.

2. With the end of the Civil War, the elegant Salt Lake Theater was started. Drama was presented with realism. The best actors and actresses were eager to perform there.

3. The interior of the Salt Lake Theater with its two balconies and its excellent acoustics made the place a center of learning for all for more than a century.

own. It had a hand-carved bust of Shakespeare at center top of the stage arch, just as in the Social Hall. Mormons loaned the soldiers copies of dramas, but scenery was a problem. Mustard, common chalk, and shoeblacking were some of the elements used for painting, along with home-made dyes extracted from vegetables, grasses, weeds, and bark of trees.

The Civil War ended Camp Floyd, and Brigham Young was quick to buy its supplies at public auction. The profit made was used to begin construction of the world famous old Salt Lake Theater. Though it was located a thousand miles from other civilized cities, it was the largest and most elegant theater in America and the best designed in the world. The best actors and actresses of the world were eager to perform in it, even though to do so required a long and wearisome stagecoach journey.

Support from the excellent Deseret Dramatic Association was an additional drawing card to guest stars, as were the excellent costuming and stage appointments in Salt Lake City.

In his book of travels, William H. Dixon, a visiting Englishman, wrote of the Salt Lake Theater: "Neither within the doors nor without them do you find the riot of our (London's) Lyceum and Drury Lane . . . no loose women, no pickpockets, no ragged boys and girls, no drunken or blaspheming men." The Salt Lake Theater was constructed to be a temple of learning, and it was such for more than half a century.

Drama was presented with realism. For thunder, a strip of tin with a handle attached was hung on the wall and a well-trained stagehand shook the sheet according to thunder desired. Wind was produced by a piece of silk stretched over a mounted wheel. A slow turn gave summer breeze, a rapid one, a raging wind. Rain was literally wet! Men in the rafters sprinkled water down on the stage.

Thunderbolts came from wires painted orange and strung from the flies to the stage. A painted blank cartridge was shot from a rifle along the painted wire to create the effect of thunder and lightning. When they needed flash lightning, a stage hand would point a stick which had a cotton wad at the end toward the stage, and light the wad as he sprinkled powder on it from a can filled with combustible powder and covered with a perforated lid.

For the river scene in Uncle Tom's Cabin, a canvas to represent water was painted, and stagehands at either side shook it gently to give the effect of a moving stream. Blocks of wood painted to represent snow and ice were suspended over the canvas so they would give as Liza stepped from stone to stone.

Revelation and Self-revelation

BY TRUMAN G. MADSEN

There is surely a piece of the Divinity in us.

Something that was before the Elements and owes no homage to the Sun. Nature tells me that I am the Image of God as well as Scripture.

He that understands not this much hath not his introduction or first lesson and is yet to begin the alphabet of man.

—Sir Thomas Browne, *Religio Medici.*

Intensive self-analysis is the preoccupation of our time. A variety of methods is employed to probe the mysterious regions below the consciousness, regions "sheer, frightful, no-man-fathomed." Out of this has arisen a variety of attempts to define and explain man's religiousness. And thus, for example, there are "reductions" of religion to folk-psychology, or primitive taboo, or flights of wish, or emotional purgation, or aesthetic ritual, etc.

On one point there is surprising agreement among writers otherwise opposed. It is recognition of a wholly unique spread of awareness in man—that is called, by Otto, the "numinous" sense—a deep innate sensitivity to something sacred, an undriven feeling for the holy, with responses of wonder, awe, and reverence.¹ This, it is claimed by many, is primary, a given fact of human consciousness that cannot be traced to rational or empirical sources. We do not learn it. It is somehow, and strangely, innate.

For this and a vast spectrum of related phenom-

ena, the Prophet Joseph Smith gave a seminal explanation: The heightening sense of light within is rooted in man's spirit. It is not something magically created at birth. It permeates our cumulative heritage of individual awareness and extends infinitely into the past. Its composition is actually derived from a Divine nebula of elements "in which," the Prophet taught, "dwells all the glory."²

Explaining the Inexplicable

Attempts to account for the bases of religious consciousness that are "this-worldly," therefore, often leave a great deal unexplained or inadequately explained away. But the recognition that religion is more involved in recovery than discovery, that our destiny is not union with Divine realities, but *reunion*, opens up a whole new perspective.

Within the framework of Judaeo-Christian assumptions, for example, it aids immensely.

This recognition explains, to begin with, the Prophet's classic statement on religious knowing. Whether written, spoken, or directly presented within, the "word of Jehovah" has such an influence over the human mind, the logical mind, that it is convincing without other testimony.³ When it comes, he later said, as a flow of pure intelligence attended by a burning in the center self, it is of God.⁴ Our search for external warrant is really the confirmation and application of what is already, and more certainly, known.

It aids in comprehending the essence of faith. Faith or trust in the Divine is not a blind leap nor desperate gullibility, not "being crucified on the paradox of the absurd."⁵ Faith rests on knowledge and self-knowledge and cannot survive without them. It is the expression of the inner self in harmony with a whole segment of one's prior experiences. These experiences, however hidden under mortal amnesia,

(For Course 17, lesson of August 8, "Gift of the Holy Ghost"; for Course 29, lessons of August 8 and 29, "Whence Cometh Man?" and "Why is Man Here?"; and of general interest.)

¹See Rudolph Otto, *Idea of the Holy*; London, Oxford, Galaxy Paperback. Otto was a German Protestant theologian. Others of varied persuasions who nevertheless agree that the "sacred sense" is the core of religious experience are: Julian Huxley, a Humanist, in *Religious Knowledge and Revelation*, New York, Harper, 1954; Carl Jung, the "mild mystic" of the Society of Friends in *The Radiant Life and A Call to What Is Vital*; New York, Macmillan, 1949. Albert Schweitzer, who has become the living conscience of the 20th Century, in *Out of My Life and Thought*; New York, Mentor, 1960. His code is "reverence for life." Carl Jung, psychoanalyst, speaks of the "collective unconscious" or "symbol-making factory." In it, "it leads us to religious expression reflecting the kind of tribal memory." *The Undiscovered Self*, New York, Mentor, 1964. Teilhard Chardin, a Catholic scientist, in *The Phenomenon of Man*; New York, Harper Torch book, speaks of a kind of knowledge-sphere which is hidden in us. John Wisdom and Ronald H. Hubbard, both in the positivistic tradition, argue on the sense of holiness. See the last section, *Christianity and Paradox*; London, Watts and Company, 1957. The "depth-theologians," e.g. Tillich, Marcel, and Buber, speak of "intuition" and in various ways hold that "unconditional concern" in man is the foundation of all religion.

²Teachings of the Prophet Joseph Smith, edited by Joseph Fielding Smith; Deseret News Press, Salt Lake City, Utah, 1938; page 351. ³See *Discourses of the Prophet Joseph Smith*, Volume V, page 526.

⁴See Teachings of the Prophet Joseph Smith, page 151; also Doctrine and Covenants 8:8, 9.

⁵This is one of Kierkegaard's descriptions of the nature of the "leap of faith" to Christ.



GOD CREATING MAN BY MICHELANGELO.

are indelible in their effect on our affinities, kinships, and sensitivities.⁶

Understanding our religious destiny clarifies the apparent requirement, which may be said to underlie the whole of the scriptures, that we are expected both to believe and respond. To the query, how can you believe what is utterly unevidenced, the question may be returned, how have you managed to repress the engrained evidence within? The caution, often justified in religion, that one should not say he knows when he does not know is to be matched with the caution that it is equally deceptive to claim one does not know when, in fact, he does know. Both errors betray and disrupt the self.

This understanding of our relationship to God gives meaning to the theme of modern revelation that the forces of darkness operate by subtraction more than by addition. "That which was from the beginning is plainly manifest unto them," and "every spirit of man was innocent in the beginning." Then "one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (Doctrine and Covenants 93:31, 38, 39.) The love for darkness which follows on the flouting of the inner light often goes under apparently praiseworthy disguises: objectivity, intellectual integrity, precision, strength to resist one's "mere feelings," etc.

This understanding exposes the structure of testimony and the nature of judgment. "Every man whose spirit receiveth not the light is under condemnation. For man is spirit. . ." (Doctrine and Covenants 93:32, 33.) This is to say, as B. H. Rob-

erts puts it, that the spirit is "native to truth"; that as a flame leaps toward a flame, the soul's very nature is to reach toward and embrace the light. One who thrusts down or represses these sovereign impulses sunders himself. He eventually falls victim, as Jung maintains, to some of the worst forms of psycho-somatic illness and misery. (Contrary to the Freudians, Jung believes one can healthily suppress his more superficial desires, however compulsive, but not these.)⁷ Of all the laws of spiritual life, this may be the most fundamental. He who welcomes truth and light, on the other hand, moves toward "a perfect bright recollection" and "receiveth truth and light until he is glorified in truth and knoweth all things," growing "brighter and brighter until the perfect day." (Doctrine and Covenants 93:28. Compare 50:23, 24; 88:67.)

The Uprush and the Downflow

To move from interpretation of the sacred inner life to adequate description is notoriously difficult. Nevertheless, here is an attempt to capture the flavor of the Latter-day Saint "experiment in depth," revelatory touches with the self that seem to disclose the longer-than-mortal sense. (Inevitably we veer into the oblique but somehow more expressive language of simile and metaphor). There are:

—*Prayer flashes*, when our words outreach thought and we seem to be listening above ourselves, completely at home while we are surprised at hints of hidden spirit memories within.

—*Familiarity of persons*, immediate luminous rapport—this face or that gesture or motion—that elicits the sense of recall, a premortal intimacy, especially in the environs of teaching and being taught.

(Concluded on following page.)

⁶Plato's notion of "knowledge by recollection" of a former existence was mainly conceptual or mathematical. For him, perhaps the awakening of "spirit memories" is also concrete, pluriel, personal. The present world is a grosser duplicate of the heavenly order, whereas Plato's heaven was a realm transcending space, time, and materiality.

—*Haunting sensations*, usually visual, sometimes auditory, of a landscape of life or a bitter predicament in the soul, that call up simultaneous feelings of “again” and “for the first time”; like being thrust, as leading actor, into the last act of a play without knowing, and yet almost knowing, what occurred in the first two.

—*Numbing protests* from below sometimes of unreliable urgency or guilt, that are ruthless in unmasking our pretense. These are not simply the yeas or nays of “conscience” about acts, but bell sounds of a whole self that will not be muffled, that ring with presentiments, thrusting us toward ends that seem tied to an elusive but white-lighted blueprint inside.

—*Shades of consciousness* that occur just at awakening or just before sleep, unpredictably impressing while they express, in images or silent words or free association. By the sanctity of their feeling-tone, these are different than our usual helter-skelter menagerie of thought.

—*Dreams and illusions* that seem not to be mere dreams or mere illusions, catching us quite off-guard and lingering in their after-effect, as if life were a game of internal hide-the-thimble and we were “getting warm” to our own potential.

—*Unaccountable reverberations* (e.g. in tear-filled eye or tingling throat or spine) from a phrase or sentiment (which, for the speaker or writer may be merely parenthetical), or from a strain of music, or some trivial stimulus in the midst of drudgery, bearing a holy atmosphere of spontaneous and total recognition.

—*Reflections of our faces* in the mirror when we look in and not just at, our eyes. As if light were coming to the surface, and a curious recovery, and even awe, of the self occurs. There lurks an autobiography, a soul-story that is foreign, yet intimate, unfolding a more-than-I-thought-I-was.

—*Right-track feelings*, the sense of the foreordained, like emerging from a fever to find that rough-shod or happenstance trials have been presided over by some uncanny instinctual self who knows what he is about. Just before or just after turning a crucial corner, this someone nearer than you, that is you, holds a quiet celebration that injects peace into the marrow of the bones.

Such flashes and drives are tied to the whole gamut of complex mental life and may have neat and utterly mundane naturalistic explanations (such as the chemistry of the occipital lobe). Yet the joy that comes from these uprisings, rooted, as they seem to be, in some more primal creative being and

that, in turn, in God, supersedes any of the pleasures of human possession or external manipulation.

Cleaning the Lampshade

Much of modern life is a darkening process, cutting us off from the uprush of the fountain at our center. The lives we live and the demands of environment to which science and technology and strategy are admirably adapted, tend to lead us toward self-estrangement.

Becoming more out of alignment with our inner selves, straining to present faces that are acceptable to the world, we suffer a shallowing effect. And what William James called “the Energies of Men” are trapped and suffocated, because we are afraid of being deluded, we have a revulsion at many forms of religion, and a kind of psychological hypochondria which makes us fear introspection since, as we have been made to suspect, our subconscious is solely inhabited by snakes and spiders.

Was it some kind of ancient hoodwink the Master recommended—these strange sentences about “becoming as a little child”? Are the social virtues of the childlike more obvious than the social vices of the childish?

Maybe He was saying more, saying that we are not, as empiricists assert, born an empty tablet on which the chalk of childhood writes. Maybe He was saying that a child has swift, untinctured affinity and response to his own burning deeps. He is exemplary not, as is so often said, in vulnerable readiness to believe others’ voices, but in soul-unity that prevents disbelief of his own. He has a whole, happy, healthy relationship with the core of creativity and spirituality which is his glory-laden spirit.

If so, the explicit and expansive messages of Messiah, “bringing all things to their remembrance,” would shine more clearly through the boy Samuel, the boy Nephi, or the boy Joseph, and likewise the childlike Adam who, though he was centuries old when the human race was in its infancy, vibrated with prophetic vision. That would explain the verse, added by the Prophet, to the biblical account of the youth of Christ Himself: “He needed not that any man should teach Him.”⁷⁸ God, to reveal Himself to Christ, needed only to reveal Christ to Himself, in “the glory he had with Him before the foundations of the world.” Is it really different with us?

⁷⁸See the Prophet’s inspired version of Matthew 3 (he adds three verses). “And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come. And he served his father, and he spoke not as other men; neither could he be taught; for he needed not that any man should teach him. And after many years, the hour of his ministry drew near.” (Matthew 3:24-26.)

⁷⁹In his greatest discourse, the Prophet testified of the interdependence of knowledge of God and knowledge of self. “If men do not comprehend the character of God, they do not comprehend themselves.” *Teachings of the Prophet Joseph Smith*, page 343.

Library File Reference: God and man.

The Day of Branch Genealogical Libraries Is Here

by Archibald F. Bennett*

In the period between November, 1938, and April 1, 1965, The Genealogical Society of the Church has secured and added to its library the imposing total of 396,925 100-foot rolls of microfilm copies of genealogical records—the equivalent of 1,888,896 volumes of 300 pages each, or 566,688,800 pages!

Always, over the years, it has been the hope of officials of the Society that the time would come when this tremendous accumulation of records, gathered from many nations, could be made available to Church members wherever they might live.

Church authorities first advised that the Society concentrate its efforts and financial resources on the *actual filming* of the records, while yet they were obtainable, leaving to a later time the problem of sharing them with the people. Moreover, at one time there were legal impediments, customs regulations, and other limitations making it unlawful for the Society to sell, loan, give, or share with others all the film records coming from foreign countries. Happily, amendments have now removed many of these restrictions.

The solution of the problem of distribution has now come through the organization of branch genealogical libraries. A brochure of instructions on branch libraries now available for distribution emphasizes that this is a priesthood program, and that the presidents of stakes who are responsible for the genealogical work in the priesthood direct the establishment and provide for maintenance of branch libraries. Stake presidents exercise control of the personnel and policies of such libraries. Under their direction "these arrangements are working so smoothly and so satisfactorily that invitations are extended to all regions which can qualify to organize a branch library." The request must come from the stake president who is the regional genealogical chairman or, in the case of isolated stakes, from the stake president.

"Each of these branch libraries is governed by a library board comprised of the genealogical chair-

man of each region (if covering more than one region), one of whom is to be elected chairman, and as many other stake presidents as are felt necessary to form a governing board. If the branch library covers only one region, the board is comprised of the stake presidents within that region, under the chairmanship of the regional genealogical chairman, appointed by the First Presidency, who is one of the stake presidents in that region. In the case of an isolated stake, the stake president is chairman of the board; and the board is comprised of as many bishops and stake priesthood leaders as needed, who are appointed to that position by the stake president."

Other officials include a treasurer, a chief librarian, assistant librarians, and volunteer assistants to give guidance to the patrons in ordering and using films received on loan from the Genealogical Society.

By May 15, 1965, ten branch libraries had been inspected and accredited by the Society and are now functioning. A number of others are awaiting inspection, and a still larger number are making preparation to be approved as branches. There is genuine enthusiasm for the program throughout the Church, and one can confidently predict that the time will speedily come when far more people will be using the film records out in the branches than in the central library of the Genealogical Society.

In many localities there are existing genealogical facilities in public libraries with good genealogical collections and microfilm reading machines. It is often advantageous for Church members to cooperate with this public library in a mutually helpful arrangement, whereby they can utilize these available public facilities rather than attempt to go to the expense of duplicating equipment and facilities already in existence.

All branch libraries, when officially established, are provided with a free film copy of the Society's locality file, which consists of about fifty rolls of microfilm. From this file patrons of the branch may borrow, by filling in an order form in triplicate, virtually any of the films in the possession of the main library. (Some few of these are restricted for obvious reasons.) A patron may order at one time from one to six rolls of film, paying a fee of 50c per roll. He may use this film on reading machines at the branch library for a period of up to two weeks, if needed. Orders for borrowing film on this loan privilege are now being received by the hundreds from the different branches. Thus patrons are gaining direct access to the many documentary records and numerous sources of the Genealogical Library in Salt Lake City.

(For Course 21, lesson of September 19, "Records in Historical Public and LDS Stake Libraries"; and of general interest.)
*Archibald F. Bennett is assistant librarian over branch libraries of the Genealogical Society. For further information concerning this topic see his article "An Urgent Latter-day Mission." *The Instructor*, December, 1964, page 496.

The Sacrament Is a Holy Ordinance*

by Lewis J. Wallace

"That His Spirit May Be with Us"

The ultimate objective of the Lord in establishing the sacrament as an ordinance of the Church is clearly stated in the language of the sacramental prayers. It is to provide a uniform method whereby the people of His Church, all those who shall believe and be baptized in His name (See 3 Nephi 18:5), may ". . . always have his Spirit to be with them. . ." (Doctrine and Covenants 20:77.)

What is this method by which the Lord hoped to persuade the people of His Church always to be worthy to "have his Spirit to be with them"? It is quite simple. And its very simplicity testifies to its beauty and divinity.

If men truly remember the Saviour, they will take upon themselves His name, and they will keep His commandments. And if they do this, they will "always have his Spirit to be with them."

An Ordinance Originated by the Saviour

To accomplish this, the Lord has told the Church to meet together often (See Doctrine and Covenants 20:75), prepare some simple emblems representative of the body and blood of the Saviour, present them before the Father in humble prayer, and ask that they be blessed to the souls of all those who partake of them.

Nephi records the language of the Saviour Himself, when He visited the inhabitants of the American continent after His resurrection:

And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. (3 Nephi 18:7.)

That statement was made by the Saviour after He had taken bread and blessed it and given it to the multitude to eat. And after He had likewise blessed the wine and had given it to them to drink, He said:

(For Course 25, lesson of September 19, "The Sacrament Is a Holy Ordinance"; for Course 3, lesson of December 12, "The Sacrament Is in Remembrance of Jesus"; to support Family Home Evening lessons Nos. 15, 16, and 18; and of general interest.)
Library File Reference: Sacrament.

*Reprinted from *The Instructor*, Convention Issue, 1961, page 32.



And I give unto you a commandment that ye shall do these things. . . . (3 Nephi 18:12.)

What the Saviour did and commanded in this respect, He had done and commanded at the Last Supper, just prior to His crucifixion:

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins. (Matthew 26:26-28; see also Mark 14:24.)

. . . This is my body which is given for you: this do in remembrance of me. (Luke 22:19.)

That which is important in the ordinance is further emphasized in modern revelation where the Lord points out that it makes no difference what is used as the symbol. The important thing is the "remembering," with an eye single to His glory:

For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. (Doctrine and Covenants 27:2.)



Art by Dale Kilbourn.

Modern revelation also points out a most important benefit resulting from the faithful performance of the ordinance and at the same time states the requirement:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.
(Doctrine and Covenants 59:9.)

Do Not Partake Unworthily

When we partake of the sacrament, do we really remember the Saviour? More than that, do we always remember Him? Do we renew our covenants and actually witness to our Father in heaven that we are willing to take upon ourselves the name of His Beloved Son? And do we keep His commandments which He has given us? If we do not, are we entitled to have His Spirit to be with us? Are we worthy to partake of the sacrament?

There is an injunction in the scriptures against partaking of the sacrament unworthily, which we might well ponder:

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (I Corinthians 11:29, 30; see also 3 Nephi 18:28-30.)

We can expect the Spirit of our Lord to be with us only if we are worthy to have it; and we can be worthy to have it only by always remembering Him and by bearing witness to our Father in heaven that we are willing to take upon ourselves the name of His Beloved Son, and by keeping His commandments which He has given to us.

The offer of the Lord is, evidently, ever present. It is ours for the asking. He will give it to us if we will receive it. The giving is in vain if there is no receiving.

With what spirit do we approach the sacramental service? What is our attitude? What do we take to that service? What do we take away from it? The spirit giveth life! With what spirit do we attend? With what spirit do we leave? Have we really remembered the Lord, our Saviour, and taken upon ourselves His name and kept His commandments, that we might have His spirit to be with us? Or have we merely attended a sacred ritual in a routine sort of way, more or less unthinkingly, heedless of any real significance attached to it?

Partaking of the Sacrament, a Spiritual Commitment

President David O. McKay has said:¹

"The partaking of the sacrament of the Lord's Supper is one of the most sacred ordinances of The Church of Jesus Christ of Latter-day Saints. . . . Too few communicants attach to this simple, though sublime rite, the importance and significance that it merits. Unfortunately, the form of worship is frequently an outward compliance without the true soul acknowledgment of its deep spiritual significance.

" . . . In the partaking of the sacrament, there is danger of people's permitting formality to supersede spirituality. . . . Charles Lamb once said, 'If Shakespeare were to come into this room, we should all rise up to meet him; but if Christ were to come into it, we should all fall upon our knees.' This reverent attitude should be maintained during the administration of the sacrament. Though the congregation does not kneel, it should maintain perfect order.

"Everybody present should think of the virtues of the Christ life, for the sacrament is 'blessed and sanctified' that each may partake of it in remembrance of the Son of God. . . .

"To be called worthily by His name is to become a son of God, to be numbered one in the Brotherhood of Christ.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath hope in him purifieth himself, even as he is pure." (I John 3:2, 3.)

The Sacramental Prayer Seeks Oneness with Christ

Consider the language and the meaning of the sacramental prayer on the bread, and then give serious thought to what President McKay has said. Do we measure up so that we might be "called worthily by His name" so as to "become a son of God, to be numbered one in the brotherhood of Christ"?

O GOD, THE ETERNAL FATHER—here we are
(Concluded on following page.)

¹"Significance of Partaking the Sacrament" by David O. McKay, *The Instructor*, 1954, pages 321, 322.

THE SACRAMENT IS A HOLY ORDINANCE (*Concluded from preceding page.*)

addressing ourselves to our Father in heaven, the most exalted, glorious, and divine personage in all the universe.

WE—a few of His children, whom He loves.

ASK THEE—pray for, petition, supplicate, ask a blessing at the hands of our Father in heaven.

IN THE NAME OF THY SON, JESUS CHRIST—we ask for our blessing in the name of Him who is the Only Begotten of the Father in the flesh upon the earth, the Prince of Peace, the Holy One of Israel, our Elder Brother, through whom and by whom the world was organized or formed, the only perfect man who ever walked upon the face of the earth.

TO BLESS AND SANCTIFY THIS BREAD—to bless and make sacred a few pieces of bread.

TO THE SOULS OF ALL THOSE WHO PAR-TAKE OF IT—we ask that the bread be made sacred to the “souls” of all those who partake of it. It is to be noted here that very specific language is used. The Lord did not say “to all the souls” who partake of it. He said “to the souls” (See *Moroni 4:3*) of all those who partake. Now what is the “soul” of those who partake? It is the only time, the only occasion, when we do any feeding of any kind to the “soul” (that is, to the spirit as well as to the body) of man, other than the spiritual food of the Gospel itself. This is most significant.

THAT THEY MAY EAT IN REMEMBRANCE—this remembering must have been both significant and uppermost in the mind of the Lord when He stated the language of the sacramental prayer, for twice in this prayer on the bread and twice in the prayer upon the water the injunction is given to remember the Saviour.

OF THE BODY OF THY SON—the body, the human body, which the Saviour so courageously and painfully laid down, permitted to be crucified, which He dreaded to do and concerning which He prayed to His Father in the Garden of Gethsemane when He spoke of taking away the cup.

AND WITNESS UNTO THEE, O GOD, THE ETERNAL FATHER—here we are bearing witness, affirming, solemnly stating, covenanting, and agreeing with our Father in heaven, who can read our very thoughts and understand the true intent of our hearts.

THAT THEY ARE WILLING TO TAKE UPON THEM THE NAME OF THY SON—here we are

furthering our agreement and covenanting that we are willing to take upon ourselves the name of Christ with all its implications and meanings, and to be followers after Him and to be one with Him in purpose and deed.

AND ALWAYS REMEMBER HIM—here we are agreeing again that we will always remember Him—not just occasionally, not just on Sundays, not just once in awhile, but always remember Him and do the things He has taught, the things He would have us do and think and say, the things that are consistent with His teachings and intent and purposes for us.

AND KEEP HIS COMMANDMENTS WHICH HE HAS GIVEN THEM—here we are continuing our agreement that we will keep His commandments—all of them, not just the ones we happen to find pleasing; to keep the commandments which the whole of Christianity has been enjoined and admonished to keep, and which, if kept, would change the entire Christian world for the better and pave the way for the ultimate peace we seek.

THAT THEY MAY ALWAYS HAVE HIS SPIRIT TO BE WITH THEM—here is the ultimate objective of the entire ordinance, the purpose for it and the blessing which we will receive for making and keeping the covenant. We may always have the spirit of the Saviour to be with us, to lead us in paths of righteousness and truth and bring us back into the kingdom of our Father in heaven, if we are worthy of it. This, then, must have tremendous significance for us—probably far more than we realize. To have the Spirit of our Lord and Saviour with us, to go where we go, to walk where we walk, and to be with us always, is a transcendent thought. Thus, we would be out of the reach of the influences of evil and be well on the way to the perfection which the Gospel endeavors to persuade us to attain. The prayer on the water is only slightly different. The substance is almost identical, and the analysis would be very similar.

Ours Is a Solemn Obligation

Each time we attend a sacramental service, we have a solemn obligation to renew our covenants with the Lord, to witness to the Father that we are willing to take upon ourselves the name of His Beloved Son and always remember Him, and keep His commandments which He has given us, and to do it consciously, all to the end that we may always have His Spirit to be with us.

(A fictional story based on a Book of Mormon episode.)

Teancum, A True Friend to Liberty

by Robert Marshall*

Teancum stood alone, wounded and bound. His remaining time to live could be counted in minutes. He stared at his "Title of Liberty" lying on the ground just inside the walls of the city Moroni. It had been torn from under his breastplate by his Lamanite captors. This small piece of cloth was his most prized possession.

He remembered the day Moroni, his chief captain, had written upon it, "In memory of our God, our religion, and freedom, and our peace, our wives, and our children. . ." (*Alma 46:12*) Moroni then fastened it upon the end of a pole and called it the "Title of Liberty." This was the flag of the Nephite armies, the standard of liberty that soon afterward was raised on every tower in all the land possessed by the Nephites. This flag had been carried on Teancum's person since the day he stood before Moroni, Lehi, and all the Nephite armies to receive praise for ridding the earth of the wicked Lamanite king, Amalickiah.

Moroni, who had been justly appointed by the chief judges and the vote of the people, said to Teancum, "It is within my power to award you anything in the possession of the Nephite people for your devotion to the cause of freedom. You have but to name your wish."

Teancum faltered because he knew the prize for which he was about to ask might not seem sensible to many who were listening, but there was only one thing he truly desired. "I would have the very first 'Title of Liberty' upon which you wrote by your own hand our code. I realize," he continued, "that this may not sound a worthwhile reward, but until that day seven years ago my life had no great meaning."

There were glistening, unshed tears of pride in the eyes of the great Moroni as he had placed the original "Title of Liberty" in Teancum's hand.

That was five years ago. Now, bound and wounded, Teancum stared at his beloved "Title of Liberty." A movement among the guards caused him to glance up. An unarmed Lamanite soldier was coming toward him. Teancum immediately recognized him as one of the Lamanite captains who had been captured by his armies almost a year ago. He had

been released with over 4,000 other Lamanite captives who swore not to take up arms against the Nephites again.

"I believed you to be a man true to his vows," said Teancum to him, half questioningly.

"I am," came the Lamanite's reply. "Do you think that all Lamanites are without honor, Commander Teancum? I had returned to the land of Nephi to bring my family to live with the people of Ammon, as I vowed, when the evil King Ammon discovered my actions. He killed my family and reduced me to slavery as his armor bearer. I vowed to rid our countries of his designs, but you saved me the trouble last night with your javelin cast."

The ex-Lamanite captain smiled, and he marveled at the calmness of Teancum in the face of death. "I had best be getting along with my task," he said. "I am sent to bind your wound so that you might live long enough to be executed before the Nephite armies at the dawn of the day. I will do as bidden, but when I leave, Commander, your bonds will also be loosed. I would also ask the Commander's permission to accompany him in his escape?"

"This is a good soldier," reflected Teancum thoughtfully, "but I cannot lead him to his death in this manner." So he said, "I have a more important task for you, my friend. My chief captain, Moroni, must know of Ammon's departure into the next world. It is very important to the Nephite army. As you leave, take my flag lying yonder in the dust and give it to Moroni with this message: 'Life has no meaning without the 'Title of Liberty.' Thus he will know it is from me. In a few moments I will create a diversion, then you must slip past the gates. Do you understand?" he questioned.

The slave nodded assent. He knew the diversion would cost Teancum his life. He also knew that Teancum was ready to give up his life for his code. When he had finished binding the wound, he loosed Teancum's bonds, picked up the "Title of Liberty," and left the area to wait near the gate. Soon there was a disturbance near the gate; and when the guards left, he passed outside the walls.

"Now it came to pass that when Lehi and Moroni knew that Teancum was dead they were exceedingly sorrowful; for behold, he had been a man who had fought valiantly for his country, yea, a true friend to liberty. . ." (*Alma 62:37*.)

(For Course 9, lesson of September 19, "A Leader Perseveres in Doing Right"; for Course 15, lesson of September 12, "Moroni versus Ammon"; and of general interest.)

*See "Tests of Leadership," *The Instructor*, February, 1965, for biographical sketch.

The Joy of Service*

MY DAUGHTER'S BIRTHDAY

I do not think you can really be happy without service. Here is a rather unusual example:

Our 10-year-old daughter's birthday came in August. She has learned one thing that is good from her father. When I have a birthday, I do not think I deserve anything, but I remember the people who had something to do with making my life meaningful and possible. This is the day my mother ought to be honored, not I. Nancy has acquired that viewpoint.

For weeks before her birthday she showed, for her, unusual interest in its coming, because she is usually calm on the surface and does not seem to get excited. When birthday morning came, she was in the big bedroom early, with all the family. She had, with her own hands and mind, fashioned something for every member of the family for her birthday. She was not much concerned with what she got. Her own presents were anticlimactical. She did not really respond emotionally or otherwise to them.

But there was joy on her face when she gave Dad and Mom what she had made and written. The most precious gift she could have given me is the little poem she wrote about her father. She gave something to each other child, including her little, baby brother. I want to share this with you as a simple example, maybe a little unusual, but it is as fine a recent example as I have seen. If you want to be happy, serve. This was her happiest birthday. She will have lots of other happy ones if she keeps this same attitude. Of course, I am not really talking about birthdays, but of principle.

—Elder Marion D. Hanks.

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"THAT YOUR JOY MIGHT BE FULL"

Jesus said to his Twelve, when he was about to be offered up, "Herein is my Father glorified, that ye bear much fruit . . ." (John 15:8.) You know that you can enjoy what you do, and when you do

*For Course 5, lesson of August 22, "Out of the Abundance of the Heart"; Course 9, lesson of September 12, and October 24, "A Leader Produces Good Publicity" and "Leadership in Missionaries"; for Course 13, lesson of September 19, "Joy is the Goal of Life"; for Course 25, lesson of October 17, "Home Atmosphere"; to support Family Home Evening lessons Nos. 19 and 20; and of general interest.

*Taken from talks given at Brigham Young University: "How To Be Happy," Elder Marion D. Hanks, Oct. 18, 1961; "The Things That Matter," Elder LeGrand Richards, Dec. 6, 1961; "Anecdotes of Achievement," Ernest L. Wilkinson, May 25, 1962.

good things the Lord rewards you for them. He is the best paymaster I know.

Then Jesus added, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.) Now that is where we get a fulness of joy: when we learn the things of God, the reason for all this creation, and when we make our lives conform therewith.

Whenever we do good, we get the compensation, and the records are being kept—and we are going to have to face those records, ultimately, good or bad. Now, just as we get joy when we do good, we get just the opposite when we do evil.

In the mission field one missionary said, "I would not take a million dollars for the experience of my mission." Another missionary, who had played on the BYU basketball team which won the intermountain championship, said, "The boys literally carried us around on their shoulders, the biggest day of my life—until I came into the mission field. But I wouldn't trade one night like this, bearing witness of the truth, for all the basketball games I have ever played."

I took a young man out and let him baptize some people in the North Sea Canal in Holland. On the way back he came up and put his arms around me and said, "Brother Richards, I have never been so happy in my life." He said, "When I was at home I earned good money. My parents didn't ask me to pay board, and I could go to any show or any party whenever I wanted. But I wouldn't trade a night like this for all the parties I have ever been to!"

—Elder LeGrand Richards.

"SHE SERVED OTHERS"

In May, 1962, it was my privilege to be present at the meeting in New York City attended by Mothers of the Year from all 50 states. From them, the American Mother of the Year was selected. On receiving this distinction, the honored mother gave a simple statement of her performance. For her achievements she credited largely her mother, who was reared in a small rural community in Alabama where there were no doctors, no nurses, and very meager educational facilities. Whenever a new child was to be born, her mother was the midwife. Whenever someone needed nursing, her mother responded. She was also the leader in educational matters. All of this service she rendered without any compensation.

One day this mother took her young daughter, who was to become the American Mother of the Year, to a graveyard. The daughter had not even learned to read at that time. The mother proceeded, therefore, to read to her young child the epitaphs engraved on the tombstones in the graveyard. One of them was a very lengthy biographical sketch of the life of the deceased. As she finished reading it, the daughter said, "Isn't that beautiful!"

The mother answered by saying, "No, when I die I would very much prefer that there be engraved on my tombstone only three words—'She served others.'"

With that philosophy which she never forgot, this young daughter grew to womanhood, became a schoolteacher, was then married and reared a family. When her family was grown, she founded the first library in her county to which she daily gave one-half of her time. This library which now contains 40,000 volumes provides books on a loan basis to all the schools in the county—each school may borrow hundreds of books at a time.

Later, when her husband died, not considering herself busy by spending one-half of each day in the library, this American Mother of the Year went to all the banks in the county and obtained the names of those individuals who signed their names by an

"X" mark, indicating that they could neither read nor write. When she had all of these names, she assembled all of these adults together, explained to them that some of them had mechanical and other skills which she did not have but which she would like to have, but on the other hand, she had a certain skill which they did not have, namely, the ability to read and write. In exchange for telling her about their skills, she volunteered to teach them, without any cost, in evening classes to read and write. Through her efforts, illiteracy in that area has practically been eliminated.

After some of the men had learned the alphabet and gained the ability to read and write, she had them write their first letter to their respective wives and insisted that at the end of the letter they tell their wives how much they loved them. One of the men, past 50, said that he had never even done that orally throughout his entire life, and he did not know whether he could put it in writing.

For this service to others, this Alabama schoolteacher was made the American Mother of the Year. I give you her life as an example for all of us to follow.

—Ernest L. Wilkinson.

Library File Reference: Service.

Historic Temple Square

by Richard O. Cowan

Most cities of the world have a distinctive character all their own. Visitors who come to Salt Lake City are impressed with the way in which it is laid out; broad streets crossing at right angles are a welcome change from narrow, irregular streets common in so many other urban centers. Salt Lake City's layout really dates back to 1833 when, through inspiration, the Prophet Joseph Smith set forth a plan for the city of Zion. At its center an area was set aside for buildings devoted to religious worship.¹ When the Mormon Pioneers entered Salt Lake Valley, almost immediately President Brigham Young by inspiration designated the site where the temple was to be built, and from this block the city could be laid out, east and west, north and south.² Thus

Temple Square was born within a week of the Pioneers' first arrival in the valley.

The original thought was to make the temple block forty acres in size, but as the city was being surveyed, it was decided to reduce the size to ten acres to make the block conform to the size of the other blocks in the city. At a special council meeting the brethren decided that they "could not do justice to forty acres" and that "ten acres would be sufficient."³

The first construction project on Temple Square was undertaken within a week of the Pioneers' arrival in the valley. Brigham Young requested the members of the Mormon Battalion who had just entered the valley to build a bowery. Located in the southeast corner of the block, this structure consisted of a simple framework of poles over which leafy branches from a nearby canyon were laid. It was completed in time to provide shelter for the Sunday services of August 1, 1847. By 1849 the

(For Course 7, lesson of August 22, "Buildings on Temple Square"; for Course 11, lesson of August 29, "A Visit to Temple Square"; and of general interest.)

¹See B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, Vol. 1, Deseret News Press, Salt Lake City, Utah, 1930; page 311.

²See Joseph Fielding Smith, *Essentials in Church History*, Deseret News Press, Salt Lake City, Utah, 1937; page 454.

³Edward W. Tullidge, *History of Salt Lake City*, Star Printing Co., Salt Lake City, Utah, 1886; pages 47, 48.

growing population required a larger place for worship, so during the spring of that year a larger bowery, measuring 60 by 100 feet, was erected west of the present south gate.⁴ The first permanent structure on Temple Square was the "Old Tabernacle," an adobe building completed during 1851-1852. That it was already too small to house the growing conference crowds was evidenced by the erection of still a third and larger bowery in 1854. The "Old Tabernacle" remained on Temple Square until it was torn down to make way for the Assembly Hall in 1877.

While the "Old Tabernacle" was still under construction, work was started on a 15-foot wall to surround the block; this project was not completed until 1857. The wall protected not only the building on the block, but also the tools and equipment used in the various building projects under way there. Furthermore, it is interesting to note that a variety of carpentry, blacksmith, and other shops associated with the Church's "Public Works" were located at this early date on the temple block.

The year 1853 witnessed the inauguration of a 40-year endeavor to erect the House of the Lord from which Temple Square derived its name. During the fall of 1854 work started on the Endowment House, a two-story adobe structure located in the northwest corner of the block, which served as a "temporary temple" until 1889, when it was torn down.

While work was still going forward on the temple, the Tabernacle was also erected. Under the supervision of Henry Grow the building was sufficiently completed that the October Conference of 1867 could be held there. Truman O. Angel, who was also temple architect, designed the Tabernacle interior while the exterior shell was nearing completion. Joseph Ridges, an English convert from Australia, supervised the building of the great organ, largely of local materials. At first the organ was powered by five men who pumped the bellows, but by 1875 a waterwheel had been installed to take advantage of power from City Creek, diverted into Temple Square through the rear portion of the Tabernacle, and then out of the Square near the West Gate. The waterwheel powered the organ until 1900 when it was replaced by electricity. Interestingly enough, the acoustics for which the Tabernacle is famous were not achieved in the building until the balcony was added in 1870.⁵

⁴For a history of the buildings on Temple Square, see a series of illustrated articles by Preston Nibley, Assistant Church Historian, in the *Relief Society Magazine*, October, 1960, through April, 1961.

⁵For an excellent history of the Salt Lake Tabernacle, see Stewart L. Grow, *A Tabernacle in the Desert*; Deseret Book Company, Salt Lake City, Utah, 1953.

The 1870's saw a stepping up of the work on the temple. Before this time progress had been hampered by the problem of transporting the rock from Little Cottonwood quarry more than twenty miles away; even a canal built along the base of the mountains east of Salt Lake Valley did not prove satisfactory. By 1873 the granite could be shipped the whole distance by rail, and the tempo of construction picked up. A special spur track had been built along South Temple Street from the railroad depot three blocks west and entered the temple block near the south gate. The first rock cars were drawn onto the square individually by teams of horses and oxen over the tracks of the Salt Lake City street railroad. With the laying of heavier rail, locomotive-drawn trains could be operated right onto the temple construction site. During the last year work was pushed rapidly to ready the temple for dedication exactly at the end of 40 years of construction.

Near the turn of the century Church leaders recognized the need for facilities to disseminate truth about the Latter-day Saints and their religion. As visitors came to Salt Lake City they were often met by taxi drivers who at that time were hostile toward the Church and therefore gave visitors a distorted picture of the Mormon people. To counter this negative influence, the Church established the Bureau of Information in 1901; and within the next few years a building to house this bureau was erected near the south gate.⁶ Elder Richard L. Evans has described the Square as the most-often-visited 10 acres in the world and as the Church's "window to the world." He noted that during the three years following World War II the number of visitors increased from about 335,000 to over a million annually.⁷ The nationwide and more recently worldwide broadcast of the weekly choir program and the General Conferences has even further increased the importance of the Square as a missionary tool.

The 1960's has seen a new wave of construction. A new Bureau of Information building has been erected in the northwest corner of the Square. An addition and new annex will expand the capacity of the Salt Lake Temple. On the block to the east the Church is planning to erect a new skyscraper administration building. A civic auditorium proposed for the two blocks southwest of Temple Square may become the scene of some Church gatherings. It is easily possible that the second century in the history of Temple Square may be even more exciting and inspiring than was the first.

⁶James P. Allen and Richard O. Cowan, *Mormonism in the Twentieth Century*; copyright, Brigham Young University, Provo, Utah, 1964.

⁷The *Improvement Era*, November, 1948, pages 708, 744 to 746. Library File Reference: Temple Square.

HISTORIC TEMPLE SQUARE

Then and Now



TEMPLE SQUARE, MAY, 1965

1. New museum and bureau of information.
2. Temple annex.
3. The temple.
4. One of the oldest homes built in Salt Lake City.
5. Present museum and bureau of information.
6. Assembly Hall.
7. Tabernacle.

Photo by Hal Rummel Studios.



A. Temple Square, 1853, showing (1) old tabernacle, (2) the bowery, seating about 8,000 people, (3) beginning of temple construction, (4) south wall with wooden gates.



B. Temple Square, showing tabernacle, endowment house (upper right), and beginning of temple construction.



C. One of the first homes in Utah.



D. The temple under construction.

DAY FOR A CARNATION

JULIA WARD HOWE:

ON A SOMBER NIGHT. SHE PUT ON A FLOWER.

My best suit, a gray-green light-weight, came off the hanger one morning this week. Into the coat pocket went a new, hand-rolled handkerchief, the whitest I could find. On my tie rack is a favorite: an olive-green silk with stripes of black. I put it on, too.

One thing I neglected. No white carnation went into my lapel. This was a day for a carnation.

Why all the fuss? There was no wedding ceremony to attend, no visiting businessman to greet at the airport. It was not our wed-ding anniversary.

What caused all this was an event the previous day. It was a disagreement with a friend which had left me low. And in looking my best, I was trying to put into my own life a lesson I had learned from a young business associate.

His father had met death after a tragic early morning automobile crash in a rainstorm. With hard work and long hours, the father had built a flourishing business from humble beginnings. His four sons, who idolized their father, had been associated with him in the business. His untimely death had hit them like a sledge.

Not many days after this un-timely tragedy, I chatted with one of his sons. He was still noticeably shaken.

"You will be interested to know," he began, "that we plan a complete renovation of our building. We have been talking to our architect. You will not recognize our place. It is really going to look

much nicer. After all, this is the time to fix up."

We talked of a mutual acquaintance who had said: "When re-verses come—that is the time to put forth your finest. Such builds confidence when you most need it."

Julia Ward Howe built confi-dence that way.¹

She was a bright New York girl with deep-blue eyes and red-gold hair. Her father was a man of wealth. Her mother, a dark-eyed beauty, died when Julia was but 5. When Julia was still a young girl, her father died. When she was a young woman, folks called her the "pretty blue-stocking."

Julia married Dr. Samuel Grid-ley Howe, who had founded what became known as the famed Per-kins Institution for the Blind. To-gether they toiled, bringing light to the blind. They also raised an outstanding family of five children. In 1872, at 53, Julia Ward Howe made the first known suggestion for a Mother's Day observance in America.

But this mother who could sing like a bird and write like a poet is best known for something she did in 1861. The Civil War had just begun. From her Boston home, Mrs. Howe visited Washington, D.C., near heavy fighting. During her visit, she rode out to one of the Union camps.

The colonel in charge asked Mrs. Howe to speak. Frightened, she responded. She tried to give the soldiers hope and courage. Then this lady proceeded with friends to see a review of the troops.

(For Course 5, lesson of September 26, "Peace Is a Personal Problem"; for Course 9, lesson of September 5, "An Army against the Mormons"; to support Family Home En-nings lessons Nos. 23 and 28; and of general interest.)

¹See Mary H. Wade, *The Light-bringers*; Little, Brown and Company, Boston, Massa-chusetts, 1917; pages 142-171.



Art by Dick Carter.

The review was called off. Word had come that the enemy was ap-proaching. As Mrs. Howe, heavy of heart, slowly returned to Wash-ing-ton, soldiers were heard sing-ing *John Brown's Body*.

Tired, saddened, and fearful, Mrs. Howe retreated to her room. Her sorrow was that of a nation caught in grim war.

This was a time for her and her nation to put on a carnation of fresh faith. She did. Through the night, words came to her to match the strains of *John Brown's Body*. By morning her hymn was com-plete.

The words were sent to James Russell Lowell, editor of *Atlantic Monthly*. He gave them a title and published them. Almost overnight they lifted and rallied a heavy-hearted nation: wounded soldiers in hospitals, troops moving to bat-tle, church groups, waiting moth-ers and sweethearts, and many others.

Mrs. Howe's poem, *Battle Hymn of the Republic*, rings with lines like these:

"Mine eyes have seen the glory of the coming of the Lord. . . .

"His truth is marching on. . . ."

On a somber night Julia Ward Howe, with words, put on a flower of new hope. And an entire na-tion was strengthened through its bracing fragrance.

—Wendell J. Ashton.